

A  
PENSIVE MANS  
PRACTICE.

THE THIRD PART.

Containing many godly mo-  
tives and prayers for diuers  
purposes.

*Newly enlarged by*  
I. N.



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## *To the Reader.*



Have not (good Reader) compiled this simple peece of worke to delight the worldly mind, but the inward soule of him that is any way afflicted. And if it bee thy portion, whatsoever thou bee, disdaine not to take view hereof; it may raise in thee patience in thy troubles, and patience shall make that burthen easie

A 3      which

*To the Reader.*

which otherwise will presse thee  
downe to despaire. I haue had  
experience of deepe crosses; and  
this hath beene my comfort,  
That though many bee the troubles  
of the righteous, the Lord deliuereth  
them out of all. There was neuer  
any left helpelesse, that trusted  
in God. Therefore though thou  
bee deeply touched with trou-  
bles, faint not, but flye vnto the  
Lord, who sheweth himselfe a  
helping Father to such as call  
on him. And bee not dismaied  
at the multitude of sorrowes  
and afflictions, though they  
flow vpon thee as the waues of  
the sea: for as Christ comman-  
ded a calme of a most tempe-  
stuous sea, so can hee asswage  
whatsoeuer crosses. There are  
many comfortable Treatises  
concerning this matter, and a-  
bout



*To the Reader.*

beue all, the sacred Bible, is as  
a Garden fully furnished with  
infinite examples of Gods fa-  
uourable protection, releefe, and  
comfort, in calamities ; where  
thou mayest gather approued  
salues for whatsoeuer sore, and  
medicines for enery maladie :  
Yet if this poore Pamphlet may  
but in the least measure com-  
fort thee, I shall reioyce. I haue  
contriued it after so familiar a  
manner, that I know the affli-  
cted cannot but allow it, like it,  
and take profit by it, though  
the learned are furnished with  
gifts so farre exceeding my poore  
talent, that they neede it not,  
neither the rich and such as  
flow in the pleasures of this life,  
but the poore that hunger and  
thirst for their saluation in  
Christ, whose portion it is to

*To the Reader*

take of deepest calamities, they  
delight onely in such labours, as  
may comfort them in their try-  
als. Therefore (good Reader)  
accept this my good will, which  
would affoord any travell to  
procure thy farther comfort,

Fare thou well in Christ

our onely Com-

forter.

*Thine in all Christi-*

*an good will,*

I. N.





THE  
PENSIVE-MANS  
COMPLAINING  
and Comfort.

Hope



How is it with  
thee man? I  
haue sente thee  
long time very  
heauy, as though  
thy soule were  
cast downe; and  
that thou hadst  
no ioy: I haue  
noted thee so long in this sorrowfull  
and pensive plight, that I thought it  
were not amisse rouse thee vp a little,  
and to search the cause of thy grieke:  
that if it be possible, thou mayest finde  
ease, and be refreshed with new com-  
forts.

It is need-  
fary that  
that is in  
heauynesse  
should ha-  
ving the

A Penſiue

tion to call  
him to a  
conſiderati-  
on of the  
ſinners.

ſorts. Tell me therefore what is the  
cauſe of my griefe: Is it ſinne, or ſome  
notorious crime? or is it want, po-  
uerty, loſſe of goods, or friend, or any o-  
ther outward croſſe, that toucheth thee  
ſo nere? Tell me ſimply, feare not, I  
am thy friend.

Every Chri-  
ſtian ſhould  
be at leiſure  
to do good  
in his bro-  
ther.

Penſiue man. I haue heard you, and  
would gladly anſwer you, but that my  
caſe requirerh ſo long a diſcouſe: I  
feare it will be too tedious for you to  
heare, & too grieuous for me to report.

Hope. Stand not vpon theſe termes:  
I am at leiſure, and can afford time  
to heare for thy comfort: and therefore  
ſpeake briefly, and to the purpoſe.

ſinne is the  
originall of  
all ſorrow.

Penſ. I cannot deny your deſire, for  
that it may be, the prouidence of God  
hath ſent you for my conſolation: and  
therefore I will be bold to ſay what I  
feele, and continue with what I ſhall  
finde. And where you demand, whe-  
ther the cauſe of my ſorrow be for ſin,  
or for ſome outward croſſe, I cannot  
but acknowledge, that ſinne is the  
ground of all my ſorrow: for as much as  
I became accuſed for it before I was  
borne: and I haue ſo multiplied the  
ſame by mine actuall ſinneſſe, that it  
hath draiue downe vpon mee a moſt  
heauy ſweight of iudgement, and an in-  
tolerable

tolerable burthen of afflictions, which  
now lie so heavy upon me as vlesse I  
should vtter them to some, and so re-  
ceiue inward or outward comfort, I  
by no means can long undergoe them,  
but must needs faint, and so fall more  
griuously. And therefore, forasmuch  
as I hope you are hee that the Lord  
hath sent to repaire my comforts, if  
you will giue patient hearing, I will  
vnfold vnto you the state of my pre-  
sent discomforts.

It easeth  
the heart  
reueale  
griefe.

Hope. I pray thee say on, be not dis-  
maid, and the more plainly thou decla-  
rest it, the more shalt thou ease thy selfe  
inwardly; and the better shall I knowe  
how to apply things fit for thine infir-  
mitie. Thou needest not bee ashamed  
to reueale how God correcteth thee;  
for his dearest children, in that point,  
haue gone before thee: And Dauid  
was not ashamed to say, That he was  
cast downe, and that the Lord had  
deeply chastised him: neither did Iob  
blush to recount his miseries before  
men. And therefore hast thou warrant  
to vnfold thy calamities: for thereby  
may grow thy comfort. Speake on  
boldly, and lay forth thy complaint  
openly.

Pen. Oh then, I would that all that  
feare,



feare God, heard my lamentable com-  
 plaint as well as you, to see who could  
 be offended thereat, and not rather  
 duly consider my sorowes, and weigh  
 what great griefe is in my soule. But  
 alth it is expedient for me to speake, I  
 will speake, in hope that the viterance  
 of my griefes, may in some measure  
 ease the pensiuenesse of my soule. I am  
 a miserable man, that is the summe of  
 mine estate: a man full of wretched-  
 nesse. I taste of deepe affliction, and  
 no man careth for my miseries, none  
 affordeth me comfort: I am a man br-  
 uerly cast downe, and none affordeth  
 the helpe of his little finger to helpe me  
 vp: a man desolate, fed (as it were)  
 with the bread of bitterness, esteemed  
 of lesse value then an earthen potsherd  
 lying on the dunghill, nor worthy (as  
 it seeme th) to be taken vp for any vse.  
 I may be compared vnto a dead dogge,  
 thought vnfit for the society of men: a  
 man suddenly fasted in cōcess with the  
 vnſauoury bread of pleasing promises,  
 neuer tasting the relieuing food of per-  
 formance, wherby I am brought low:  
 and therefore my wonted friends and  
 kinsmen flye from me, and forsake  
 mee, as they did Paul: they stand a  
 far off, as if I were become a monster  
 vnto



unto them: there was not one standeth a  
sound friend unto me, but most qualifi-  
cally say of me, The Lord of heauen is  
become his enemy. Thus they censure  
me, by reason of my poverty & afflic-  
tions, as the Barbarians did Paul at Mi-  
leta, who deemed him a wicked man  
and a murderer, for that a viper, a  
beast deadly venomous, caught him  
by the hand. What alas, what of their  
iudgement? The Lord of heauen se-  
eth and iudgeth: and I care not for  
the iudgment of man. The world swa-  
reth with the wealthy, it prayeth onely  
the prosperous: the poore and oppres-  
sed men it reiecteth, as if they were ba-  
stards of the earth: and therefore no  
maruell though I be racked, rent, and  
miserably tormented with the tongues  
of the wicked, considering that I am  
base, low, poore, wretched, penurie, and  
full of aduersities, whose portion is  
in this life to be despised: and there-  
fore naturall reason saith, Alas, why  
should I live in this distresse? why ra-  
ther should I not wish for death? and  
why should I not reioyce if the grave  
were prepared for me? for why, I have  
no peace, no quiet, no rest, no comfort,  
no aid, no strength, no friend or hel-  
per, but on all sides trouble: sorrow

Poverty is a  
heuy crosse  
it aliena-  
teth both  
friends and  
kindred.

within.

With/in, and misery without: therefore  
are my songs turned into sighes, my  
recreation is weeping, my meat is  
mourning, and my drinke teares: why  
should I not then indeed say with the  
Prophet Ieremy, whom the Lord san-  
ctified in his mothers wombe: why  
did my mother bring me forth, to be-  
hold with mine eyes the labours and  
sorowes of the world? Nay, I, whom  
my mother conceived, and brought  
forth in sinne, may cry out, Woe, woe  
is mee, and vnto my mother, why  
brought she mee forth a childe of bit-  
terneffe and sorow? why did I not  
end my daies as soone as I was borne?  
why was I receiued in my mothers  
lappe? why did she feed and nourish  
mee? why did her paps glue me sucke,  
to lue in such distresse and misery?  
why had not the place of my concepti-  
on bene my grave, and the place of  
mine everlasting abode? Then should  
I haue been as though I had not been  
at all. Oh, why was I not transferred  
from my birth to bee buried? Then  
should I haue bene ppeniented of these  
miseries: then should I not haue bene  
so burthenfome vnto my parents, and a  
greefe to them that brought mee vp. It  
had bene good for mee (I see) if I had  
learned

learned a manerall trade when I entered into letters, or that the plough had bene my booke, and the goad my pen. Oh that my dayes past were to be recalled againe, or that I could redeeme the time that I haue lost, that I might learne to liue, or that my dayes had not compleat one yeere, that I might haue learned first to dye: Oh that I had in these daies of bitterness a fountaine of water in my head, I could finde cause sufficient to powze it out in teares: I may say with Iob, Let the day perish wherein I was borne, and the night wherein it was said, There is a man child conceived. But he was iust, I vnjust: my sinnes haue betrayed me, my guiltinesse hath accused me: I stand awaigned and condemned in my selfe, and by my selfe, of sufficient matter to deserue a greater iudgement against me than I am able to beare: my God, whom I haue offended, hath found me out in my secret euils: mine vnknewne wickednesse hath he searched out, and hath taken iust occasion to whip me for my faults: and now I finde it true which that Almighty Iehouah pronounceth of himselfe, That he is a zealous God, a God that cannot chide his children to gad astray: and therefore

therefore he reclaimeth ſuch as he hath  
a loue vnto, by croſſes and corrections,  
thereby manifeſting his wrath & diſ-  
pleaſure againſt ſinners. In regard  
whereof hee afflicteth me on all ſides,  
and my miſeries and calamities in-  
crease yet daily, euen as though my  
God had decreed utterly to ouerthrow  
me. But will the Lord abſent himſelfe  
for euer? And will he ſhew no more fa-  
uour? Is his mercy cleane gone for  
euer? Doth his promiſe faile for euer-  
more? Hath God forgotten to be mer-  
cifull? Hath he ſhut vp his mercy in  
diſpleaſure? I haue long cryed, and he  
heareth not: long knocked, and hee o-  
peneth not: long ſought, and finde no  
comfort. To whom ſhall I complaine  
then? I haue long and many dayes,  
and that with inſtant ſuits and humble  
petition cryed vnto man, euen for the  
performance of his promiſe: but alas,  
to no end, the iſſue of all my hope is  
the beginning of deſpaire. Yet in all  
theſe miſeries I thinke vpon God, and  
yet am troubled and croſſed notwith-  
ſtanding, I prayed daily, and yet is  
my ſoule full of heavineſſe, which ma-  
keth me weary of my crying: my throat  
is dry, mine eyes full, while I wait  
for my God, O wretched man that I  
am,

him, whom all comfort cometh to for-  
take, and on whom all creatures come  
to repose: the very earth cometh to  
deny me such ayd as she largely giueth  
to other, affording me no portion, as  
it were, in her, no not the breadth of a  
foot. I am worse than the sparrow  
that hath her being in the house top;  
more base than the Fox, that hath his  
cane in the earth without hire. But  
what should I complaine of this? Christ  
my Saviour was in the same case,  
who was Prince of all: and therefore  
shall I grudge at these things being  
worse than a servant? No, but as I  
was borne a servant to labour, and  
not to land: so by my labour I ende-  
uour to liue, and yet I lacke: I till the  
ground of my calling, I manure my  
vocation after the best manner I can,  
and water it with industry, godly care,  
and euen with sweat, yea often with  
teares, but it yeeldeth little increase:  
I sow much, but bring in little: I  
earne wages, but I seeme to put it in  
a broken bagge: So that I see, that  
neither is he that planteth any thing,  
nor he that watereth, but all is in  
the Lord that giueth the increase. I  
haue stood in the Market place of the  
world, ready to worke in any mans  
Vine.

Christ  
med po  
in this

All profit  
as they  
bless of  
God.

Vineyard, I haue bene hired, and cannot receiue my penny for my labor, hauing wrought the heat of the day. My labours are ſimple and honeſt, painfull and expedient, and are not without glorious commendation of the prudent, yet they prosper not as other mens: I ſee many with leſſe endeuour flourish, and I fall: many with as ſlender gifts triumph, yet I am trodden downe: I ſee many reioyce and ſing of their gains gotten by leſſe indaſtry, yet I ſigh to ſee my fruitleſſe toyle: many flatter and are embraced, I waide ſimply and am reſected: yea, many through ſmall deſert are richly rewarded, yet am I, after many rich promiſes, ſent away empty.

ine hope,  
d Delay,  
ghrycne.  
es to a  
iet mind.

Two things aboue the reſt haue broken the back of my comfort, Vain hope and Delay: they haue forced me to hunger, and not to get wherewith to feede mee: to want, and haue not to be reſcued: ſo that I ſee, that feare, and ſorrow, and mourning, weeping, and teares, muſt be the reward of all mine endeuours: I reſt, as it were, vpon a tottering and broken wall, tolledd to and fro with the violent floods of moſt cruell miſeries. The hands that ſeemed earſt to hold me vp, are now ſhortned

ned or shynke in : the lips that spake  
 in my behalfe, are shut vp in silence, or  
 speake against mee. I am forsaken of  
 all: I am as water cast out and split on  
 the ground, which cannot be gathered  
 vp againe ; I am clad with care, and  
 conered with reproach, and mine ene-  
 mies reioyce to see it : they clap their  
 hands for ioy to see such ill successe of  
 my labour : That is the man (say they)  
 that took the Lord for his God, who bo-  
 asted of his hope, the end wherof is mis-  
 ery. Oh what shall I say in these most  
 miserable crosses ? Hath the Almighty  
 no respect vnto mine offering ? Doth  
 hee not regard the words of my com-  
 plaint ? Is there no place with him  
 for my prayers ? Shall I alwayes cry,  
 and neuer be heard ? Shall I be al-  
 wayes like the Dove that could finde  
 no place for the sole of her foot ? Shall  
 all my dayes passe in miserie ? Oh  
 wretch that I am : Whither shall I  
 conuay my selfe ? what course shall I  
 take ? To whom shall I make my  
 moane ? To the wealthy ? To the  
 hard hearted monied men ? Alas, daily  
 experience hath found them the moths  
 of a poore mans estate : they haue ea-  
 ten vp many, they haue deuoured the  
 very entrailes of men with their cru-  
 eltie,

Men mi-  
 ed, seld-  
 comfort  
 poore.



elty, and they haue consumed me, who  
 haue sought their ayd: yet not to haue  
 therewith to feed daintily, not to spend  
 prodigally, nor to goe gorgeously, but  
 enen to sustaine my selfe and many lit-  
 tle ones, whose tongues without food  
 would cleaue vnto the roothes of their  
 mouthes, whose howling and weeping,  
 whose lamentable cryes, and pitious  
 moanes, if there be not to sustaine them,  
 who can heare and not lament? who  
 see it and not sigh? who can consi-  
 der it, and not consume with griefe: In  
 this distresse, what shall I doe? I seeke  
 friends and find none: such as before  
 were ready to receiue me into their bo-  
 soms when I was in prosperitie, now  
 see me and say nothing, vnlesse it be in  
 the way of reproach. The strong need-  
 eth not the hand of another to hold  
 him by, but the weake: the whole need-  
 eth not physicke, but the sick: the  
 rich wanteth not helpe, but the poore:  
 but the strong is aided, the whole hath  
 physicke, and the rich hath helpe: but  
 the weake goe to the wall, the sick are  
 forsaken, and the poore perish. This  
 is the lone of our time: vnhappy is the  
 man, and I the man, that haue experi-  
 ence of these things. Some will say,  
 that Experience is the mother of Wis-  
 dome:

e prepo-  
 rous  
 rle of  
 world.



come: some of folly: but I say, it is the mother of too-late-repentance, the daughter of baine hope, the nurse of Despaire. How to the end that my fall may be the rising of some falling, and to the end that my misery may be as a caueat to others crossed, I cannot but speake, the more, though I cannot speake what I feele. For the fire of mine afflictions burneth within mee, and the smoake of my contempt breaketh forth as the smother of a furnace, my reproach is as a beacon on a hill-top, seene farre and neere, and yet my ruine reckoned as the fall of a sturped sticke: many sit and sing, He is fallen, he is fallen. But ye that stand take heed lest ye fall: for sickle is fragile fortune, the reputed father of your flourishing estate. The Almighty exalteth and bringeth low, he deprieth men of promotion, and againe setteth them aloft. How saith the rich man then, I stand and sing, and shall not sorrow? How saith the healthy and strong man, I will eat and drinke, I shall passe the time and be merry, I shal not be sick: How saith he that hath no many friends, I need not feare, for I haue enough to helpe me when I need, and when I want, they will supplie. Alas, my selfe might

Experienc  
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 repentan

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 heed lest  
 ye fall.

There is  
 certainly  
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might haue thus flattered my ſelfe, and indeed I did too much; till I was ouertaken ſuddenly, and then was the ſudden change the more grieuous. **W**aine, how ſaith the poore, the ſicke, the enuied, and he that is in any ſort croſſed: I am loſt and cannot riſe, I am ſweake and cannot traueil in mine affaires: I am enuied, and cannot eſcape danger, I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicity, ſo is it great weakneſſe to diſtruſt in aduerſitie. And yet alas, when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade then to be perſwaded, I linger in a moſt wearifome life: and the Almighty God knoweth when, and how, to mitigate mine euils preſent, and hee can turne aſway the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my eſtate paſt: when I recount the time that is gone, that yielded mee a contented releefe in all things: and when I do conſider how I was beſotted with a vaine hope of better things, raſhly loſſing the beſt, comparing it to my preſent wants, I cannot but ſing-

mans e-  
le cere  
is to  
prefer-  
l before  
etter vn-  
taine,

get in conceit, and reele to and fro in heart, to thinke of the weaknesse that was then in mee. But alas, what of this? This is but the encrease of new sorrow, and addeth nothing vnto my quiet: and therefore I will be content to dwell in mine ennis, and embrace these crosses, vntill it please the Almighty to returne againe in loue. In the meane time I will liue as a Pelican in the Wildernesse, and like an Owle in the Desert, at whose ugly shape all the Fowles therein gaze and make admiration: nay, I shall be shut vp, as it were, in the closet of crueltye, with the froward & furious, who will augment my griefe with their gallant vphayds, and the more, to see them feast when I fast, them to laugh when I lament, them to sing when I sigh, to see them solace themselves with sundry delights when I lie a comfortlesse Ioseph in the prison of deadly distresse: haue I not cause in this estate to poyson our streames of teares?

Hope. It is a most lamentable discourse that thou hast made of thy miseries, and I am bold to cut off thy speeche a little, to giue thee, as it were, a breathing time, & withall I reckon it good for thee in this miserable plight to repair vnto God.

Penl.

he best  
course is to  
ye from  
an to  
god.

Penit. You say well: for in man there  
is no helpe, but hinderance: no remeise  
but rigour: and therefore it is my  
purpose to returne from man, who is  
miserable and mortall, and will lift vp  
mine eyes to mine offended God: and  
yet alas, how dare I cast vp my heart  
to the heauens, in hope of comfort: for  
hee hath shut vp the passage thereof  
from mee, and hath, as it were, dyed  
vp the sweet springs of his sacred blese  
dungs; hee hath hedged mee in, as it  
were, with the thornes of bitterness,  
yea hee hath taken mee, as it were, by  
the necke and beaten mee, hee hath on  
all sides afflicted mee, hee hath plucked  
vp my hope as it were by the roots, hee  
hath broken mine encirp: les, and cast  
my glory to the ground, and none can  
deliuer mee out of his hands. Alas,  
what meane shal I vse to appease him,  
and that hee may be pleased with mee  
again: I will repaire vnto him, and  
say: Lord be merciful vnto me a sinner.  
Oh my God condemne me not vicerly. I  
will humbly entreate him to comfort  
with mee no more: it may be hee will  
heare mee. But alas, What am I, that  
I should dispute with him? What ar-  
gument, an I wote, make with him?  
If he say vnto me, Thou hast deserved

it: what shall I say? I cannot answer one of a thousand evils that I haue done, neither can I enter into thought what he can lay to my charge, therefore will I hold my peace: I will keepe silence, for hee is wise in heart, hee is mighty in strength, yea, his foolishnesse is wiser then man, and his weaknesse stronger then men, and who at any time hath pleaded against him, and hath preuailed? Could Salomon match him in wisdom? Could Sampson compare with him in strength? No, then will I refer my cause to him in meeknesse, if he will that I continue afflicted, be it so: if he will that I bee still in pouerty, I will be patient And sith it is his pleasure that I should be disappointed of my hope, I am pleased, let him deale with me, and dispose of me as he will: for whether I liue, I liue vnto him: or whether I dye, I dye vnto him: so that whether I liue or dye I am the Lords: and in what estate soeuer I stand in this life his prouidence hath a working therein, and his wisdom findeth out what is conuenient. Yet can I not but speak that my cause may appeare, and that my complaint is not without cause. The wild Be brayeth not when he hath grasse, nei-  
 ther

No man knoweth what God can lay to his charge.

ther loſeth the Ore when hee hath  
 fodder: And can I leſſe then ſpeak vn-  
 to man, in hope of ſome gracious con-  
 ſideration of my caſe well conceiued?  
 Such things as my conle refused in  
 times paſt, as ſorrowes, ſighing, mour-  
 ning, heauineſſe and teares, are now  
 more common then my meat or drinke:  
 and alas, what power haue I to un-  
 dergoe and digeſt all thoſe euils? Is  
 my ſtrength as the ſtrength of ſtones,  
 or is my fleſh as braſſe? Nay, there is  
 neither ſtrength nor power in me: hope  
 helpe, and all comfort hath left me, and  
 I ſtoat as a poore Moſes in the ſpring-  
 ing ſwanes of miſery.

Surely I thinke it will not auaille  
 mee to ſpeake any more vnto man, and  
 therefore I will ſhut vp my complaint  
 in my boſome, and within me containe  
 the bitterneſſe of my greefe for a time,  
 wherein I ye yet many hidden cauſes,  
 which I will reueale hereafter: And  
 all the daies of mine appointed pilgri-  
 mage I will wait vpon the Almighty,  
 who is able (I know) to ſend me a  
 comfortable change. Although I know  
 that while this corruptible fleſh is vp-  
 on me, I ſhall haue ſorrow vpon ſor-  
 row, & while my ſoule is within me, I  
 ſhall haue daily new cauſe to mourne:  
 but

Every day  
 bringeth  
 forth his  
 owne sor-  
 row.

but I will speedily turn my complaint  
 from man to God, for hee helpeth him  
 that hath no power, he saneth him that  
 hath no strength, he counselleth him  
 that hath no wisdom, hee comforteth  
 him that is in sorrow: who although  
 hee hath cast mee into this deepe mire,  
 though I become ashes & dust, though  
 I seeme to be a brother vnto the Dra-  
 gons, and a companion vnto the Ostriches,  
 though my musick be turned into  
 mourning, and my song into sadnesse,  
 yet can he by his al-sufficient strength  
 and his euermourning mercies, ouerthrow  
 the mountains of all my miseries, hee  
 can bring forth riuers of new consolations,  
 out of the hard rocks of afflictions,  
 and I that goe now mourning all  
 the day, shall sing a new song, and that  
 of his most mercifull deliuerance.  
 Wherefore I will speake no more in  
 bitterness, but will consult with you  
 (sith God hath raised you a comfort for  
 mee) how and by what meanes I may  
 finde my good God, and be reconciled  
 vnto him, who, I know, hath suffered  
 all these things to fall vpon mee, euen  
 when I was foolishly waiting for help  
 of such as could not analle me, where-  
 by he hath turned me backe from the  
 euermourning pit, to be illuminate with

The cause  
 why God  
 afflicteth  
 his.



his ioyfull light in the kingdome of  
Iesus Christ his deare Sonne.

Hope. I like well the conclusion of  
thy complaint: and it appeareth that  
thy heavenly Father hath visited thee  
to a good purpose; for although thou  
being heat with the tickling fancies of  
flesh and blood, beganst to break out in-  
to termes immodest, cursing the day of  
thy natiuitie, and so forth: yet no doubt  
but the spirit of meeknesse hath gotten  
the vpper hand in thee, and thou hast  
finished thy speech with words of great  
consolation: and therefore with thou de-  
cest to consult with me for thy greater  
comfort, I am very willing and ready  
to giue thee such aduice, as may not on-  
ly carry thee, and conduct thee, in the  
good way thou hast begun, but to en-  
crease the portion of thy knowledge,  
and consequently of faith, & so to lead  
thee, as it were, by the hand, to the most  
happy course, which thou shalt take in  
all thy crosses, be they neuer so many  
and miserable.

Pens. In so doing, you shall doe that  
I haue long desired: for thus me thinks  
that though my crosses be leuere and  
exuell, though they continue without  
mitigation, yet I could be inwardly  
comforted by a lively hope of future re-  
le. se,



triale, and stand assured that these calamities would in the end bring me comfort, I should undergoe all afflictions with the more patience and ease: and therefore if you will lay downe some discourse vnto me, how **G O D** hath wrought for other men distressed, and shew mee how ready and louing he is to heare and to helpe, I shal attend, and giue both heed and practice.

The hope of  
future com-  
fort calcs  
present  
griefe.

**Hope.** Thou hast already bewrayed thine estate vnto the world, and lamentably complained vnto man, but I know thou hast found the bowels of euery mans compassion shut vp, in so much as none affoordeth thee but words, and those not tending much to consolation. What then? Now is the time to consider and consult what is best to be done, that thou rest not dissolute and carelesse what becometh thee. And therefore as thou hast partly resolved, so I counsell thee to repaie vnto **G O D**, who although he be offended, will yet shew mercy: for it is not with him as with mortall man, he reuengeth not euery wrong, he doth not cast off vpon euery offence: but like the father of that vnthriftie son, receiueth againe him that strayed, and louingly embraceth him that returneth to him.

The Planets  
are no cau-  
ſes of good  
or bad eſ-  
tates.

Wherefore it is thy way to recomfort  
thy ſelfe by a contemplatiue conſidera-  
tion of Gods purpoſe in afflicting thee:  
for thou mayſt not cenſure theſe euils,  
not the leaſt of them to come by chance  
as the world often, & moſt raiſhly, and  
vniaduiſedly affirmeth: or that they be-  
fall thee by reaſon of the vnfortunate  
Planet vnder which thou waſt borne,  
as the ſtar-gazer fondly maintaineth:  
for that Lord Almighty, that high and  
incomprehenſible Jehonah, that euer-  
laſting Alpha and Omega, hee that  
was, and is, and is to come: hee is the  
former, framer, Creator, and Go-  
uernour of theſe things. Who but hee  
made and prepared thoſe famous ſtars  
in the firmament, Arcturus, Orien, and  
Pleiades? who did ſpread forth the hea-  
uens like a curtaine, who limited the  
North and South climats, who made  
the Sunne and Moone but hee? And  
therefore let all men thinke that his  
creatures, which he hath formed and  
placed to mans vſe for the diſtinction  
of times and ſeaſons, and to giue light  
vnto the earth, keepe euery of them his  
ſphere, as a walke whereunto, as vnto  
a continuall taſke, it is tyed by the  
omnipotent Commander, who keepeth  
it without variation in the firſt courſe,  
ſo

so that they remaine all as seruants,  
 doing their continuall labour for the  
 behoofe of man, as other creatures doe,  
 and are not as Gods or Gouernors of  
 mans nature: neither can they dispose  
 of their inclinations, constitutions, &  
 affections, or make them happy or vn-  
 happy, but are ru'd and commanded  
 by God to stand or moue at his pleas-  
 sure. The Sunne stood still in Gibe-  
 on, and the Moone in the valley of  
 Aialon, and that for a whole day. So  
 the Sunne at the commandement of  
 the Lord retired ten degrees in the fir-  
 mament, as a signe for Hezechia's  
 health, 2 King. 20. 10. which pro-  
 ueth, that these creatures are as all o-  
 ther, euen the least, subiect to the will  
 of the superiour Gouernour, who need-  
 eth not the help of such weak means  
 to worke the long or short life of man,  
 the happy or unhaply estate of man,  
 the poore or rich portion of man, or any  
 matter belonging to the soule or body  
 of man; but all commeth from his sa-  
 cred wisdome or diuine prouidence,  
 all men are in his hands, as the clay in  
 the potters, and he frameth and for-  
 geth of all forms, some to honour, some  
 to dishonour: some to be rich, some to  
 be poore: some to bee high, some to

The Sunne  
 and Moone  
 stood still,  
 Ios. 10. 22.  
 The Sunne  
 went backe  
 in the fir-  
 mament.

be loſe : ſome to be reuerenced, and ſome to bee deſpiſed : and every man muſt reſt contented with his portion, being good or bad, ſweet or ſowre: and his decree, which from the beginning was made concerning thee, ſtandeth faſt for euer. And therefore be not ſo hardy as to dreame, that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the prosperous or aduerſe iſſues of thine endeouours, thine eſtate poore or rich, proceedeth from the influence, domination, rule or power of theſe creatures : but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowne to the world a hard and miſerable eſtate : wherein though the world aſſoord thee no comfort, yet art thou bound by an inward bond of duty, to acknowledge all thine infirmities, all thine afflictions, and all the croſſes which haue ſeized vpon thee, to proceed euen from thine owne finnes and filthy corruptions, as buſſets to rouse thee from the forgetfulneſſe of thy duty to his ſacred Maieſty, of thy rauing and ranging aſtray after vaine and fooliſh things, following the wind of ſuperfluous deſires, in ouermuch negligence of thy calling : and in loue  
and

Ye muſt  
knowe  
dye our  
croſſes to  
proceed  
out our  
liues.

and great fauour did thy louing father  
 giue thee these gentle corrections, euen  
 of mercy to reclaime thee from the way  
 of sinne, vnto a more sincere and sacred  
 course of life; he calleth thee by his pu-  
 nishments from perill: he calleth thee,  
 and wilt not thou come? he hath pre-  
 pared a city for thee, a beautifull city,  
 nay, hee hath giuen thee a kingdome,  
 the Kingdome of peace, the Kingdome  
 of ioy, the Kingdome of eternall conso-  
 lation. And to the end thou shouldest  
 haue no loue to rest in this base cottage  
 of miseries, to the end thou shouldest  
 not be subiect to the dangerous securi-  
 ty of a pleasing estate here, where with  
 he seeth thee apt to be intangled; hee  
 hath, as it were, fettered thee with the  
 shackles of aduersity, that thou shouldest  
 not haue scope to dance after the  
 musicke and sweet Syrens tunes of  
 worldly happinesse, which so enchan-  
 teth men of liberty, that they are there  
 by led, as it were, by a golden line, to  
 the euermaking pit. But for thee, assure  
 thy selfe, he hath prouided an endlesse,  
 rich, and surpassing Diadem of abso-  
 lute glory, if thou with patience beare  
 this moment of tryall. And be not like  
 the untamed Hoffer, to cast off this his  
 fatherly most light yoke: his chastise-

A secure e-  
 state in thi  
 life dange-  
 rous.

ments, though to fleſh and blood they be moſt bitter, moſt ſharpe and vnfauo-  
ry, yet are they full of ſpirituali ſweet-  
nes: though they be accompanied with  
contumely and repproach, yet are they  
mixed with inward conſolation. The  
afflictions of fleſh and blood are ene-  
mies to vertue, zeale, and true mortifi-  
cation. Thou muſt not conſult with  
fleſh and blood, what is to be done in  
matters of thy calamities: thou wilt  
then ſurely be miſcarried, thou wilt be  
led into a wrong courſe to releue thy  
ſelfe. And therefore thou muſt alwaies  
looke vp vnto the heauens, where thy  
Redeemer ſitteth, and whence ſhall de-  
ſcend a thouſand meanes. Beware  
therefore of ſeeking ſtrange means to  
eafe thee, they will deceiue thee, what  
theſe ſoener they carry of comfort, vn-  
leſſe thou flye vnto the Almighty by  
prayer, entreating him they may be  
ſeaſoned by his grace, and tend to thy  
good. And in this point mans negli-  
gence is not a little to be repproved: for  
in all afflictions, croſſes, and calamiti-  
es, they firſt ſeek the creature, and  
at laſt the Creator: and that is the  
cauſe that they often ſped not: but if it  
fall out as they deſire, as often it doth,  
to the more beſetting of fleſh & blood,  
then

fault in  
be afflicted  
ſeek the  
creature  
efore the  
reator for  
elp.

they giue all the glozy to the creature,  
 and the Creatoz hath no share of the  
 prayse: it is a matter so apparent, that  
 it needeth not moze pzoofe. But for  
 thy part, who standest here befoze the  
 wo:ld a miserable man, and euery man  
 is content to haue o snatch at thine  
 estate, and to reproach thee, and thou  
 poore man must be patient, but not as Patientes  
must not  
perforce  
 some are patient, perforce: but with  
 meekenesse tolerate all their speeches,  
 with an inward eleuation of thy heart  
 and soule vnto thy Father aboue, who  
 seeth euen thy thoughts, which if hee  
 finde simple, and without desire of re-  
 uenge, he liketh there to abide: yea, he  
 will then come and dwell with thee, he  
 will make his abode with thee, and  
 comfort thee, and thou shalt haue such  
 a sweet guest of him, as shall turne all  
 thy gall into honie, all thy mourning  
 into godly melody, and all thy sor-  
 rowes into songs of prayse. Here shall  
 be an inuisible riches in thy outward  
 povertie, here shall be thy inward health  
 in thy outward sicknesse, here shall be  
 thy castle of defence when thou art as-  
 saulted, and here shall be thy comfort  
 within, howsoeuer thou art discomfor-  
 ted without. This shall not the wo:ld  
 see nor consider, but shall iudge of thee  
The we  
iudger  
ter the  
ward G



ſtill after the outward appearance : as  
if it ſee thee poore, it ſhall ſay, God both  
not bleſſe thee : if ſicke, That God is  
angry with thee : if enuied, Thou art  
an euillman. And therefore I muſt tel  
thee this, That thou muſt not looke  
for commendation and praife of man,  
when thou art in the fauor of God: but  
rather arme thee, ſo much the rather,  
with a reſolute contentation, to beare  
without pride or grudging every bur-  
then : ſo ſhall thy God either quickly  
eaſe it, or giues thee patience to beare  
it : for no euill tarrieth long, and yet is  
the reward perpetuall.

Penſ. why ſhould I then reſuſe the  
chaliſements of my God? for I ſee they  
are bleſſed whom hee correcteth : and  
although he make the wound, I ſee he  
bindeth it vp, and healeth it : though  
he ſmite, he killeth not : all his correcti-  
ons are in loue : and none that taketh  
delight in his owne ſaluation, can bee  
diſpleaſed with his caſtigation : none  
that longeth for eternall life, can here-  
loath a poore and miſerable life : for I  
ſee it is not honour, authoritie, riches,  
pleaſures, delights, wantonneſſe, and  
the moſt pleaſing eſtate here, that is  
one ſtep towards, but tenne thouſand  
from the heavenly comforts: neither is

ther  
than hie.  
te ſure  
nor a  
eſtate  
her our  
ſe to  
actu.



it a poore, bare, ignominious, reproch-  
full, vile, and seruile estate in this life,  
that can clogge the faithfull man from  
flying vnto, but rather heaueth him  
aboue the third, euen to the supernall  
heauens. what then? Shall I sigh,  
sorrow, grieue, mourne, or take in euill  
part the Lords handy-wooke, tending  
to mine aduancement so farre, That  
from a prison I shall be preferred to a  
kingdome, from a dungeon darknesse  
to heavenly light, from seruitude to  
freedome, and from transitory paine to  
endlesse pleasure: and that for a short  
suffering? God forbid: I will rest and  
rely vpon his prouidence, and com-  
mend mee to his mercies: for I now  
perceiue, that such as grudge at the  
chastisements of the Lord, doe giue in-  
fallible tokens, euen to the world, that  
they be not the children of God, but of  
the world, such as haue dedicated  
themselues vnto pleasures & delights,  
to ease, to security, and to loosenesse of  
life: who after they bee touched with  
the finger of God, either by sicknesse,  
by pouerty, or by any other defection or  
cassing down, they fret and fume, they  
cry out, lament, repine, and murmur  
against God, wherein (woe is mee for  
it) I my selfe was here while greatly  
faulty.

Affliction  
callecth ſins  
to memory,

faulty, who ſeemed to ſay in mine heart, That God dealt hardly in puniſhing mee: But ſince I haue duly weighed the matter by your exhortation, and thereby conceived the cauſe of my croſſes, to bee my ſinnes, my groſſe and corrupt life, and mine vnſeemly conuerſation: I affirme, that it is good for mee that I am afflicted. For where before, I had pleaſure in vanities, in wantonneſſe & ſinne, I now lothe and heartily abhorre my former waies, and I call to minde, that in this point I ſhew my ſelfe like vnto the brethren of Ioseph, who neuer called to mind their ſins, nor repented, till affliction came; whereby it appeareth, that the children of God are bettered by affliction, becauſe it cleaſeth them from many euils, it reuueeth them, & as it were, forgeth in them new bodies, new minds, new ſoules, new affections: it maketh them like ware, pliable to receiue any impreſſion of diſcipline. And this knew not I, this felt not I, this taſted not I neither had I any iudgement hereof, vntill it pleaſed my good God thus to humble mee: therfore muſt I needs ſay againe, It is good and neceſſary, that I haue bene afflicted. Now ſaith my ſoule, The Lord is my portion, and I will  
truſt

trust in him. I pray you let mee heare some comfortable discourse of you, tending to comfort in affliction, that I may be yet more inwardly comforted in my outward miseries, and, that other also may learne how to take aduersities as they ought to be taken.

Hope. I will gladly doe it for thy sake and the godlies, but to the fleshly minded men, who haue not hearts touched with the græfe of these things; & that haue not the fear of God in them, my speech will tend to little vse. But, no doubt, the godly afflicted man, the distressed man, the grieved man, the miserable man, the helplesse, and poore, may be thereby touched, and haue good motion to throw himselfe downe before the Lord, in a true humiliation, with vnfained intent and endenour to reforme what is amisse in him, and deeply to search all the actions committed by him, and to examine the very thoughts of his hart, which haue risen against his duty vnto God: and in regard of his disobedience herein, he cannot but say, he is worthily punished for his sinnes, and louingly corrected of the Lord for his amendment: and so will the Lord wipe away all his miseries, and he will hold him vp, that bee

that

God often  
raileth the  
hate, to  
performe  
mighty  
things.

Shall not utterly fail, he will defend  
him, that he shall not utterly perish:  
and though hee try him deeply, hee will  
not forsake him utterly: though hee  
send not present manifest comfort, yet  
will he come in a time convenient, and  
will not slacke when most need is, for  
hee that keepeth Israel doth neither  
slumber nor sleepe. Therefore, when  
his distressed children thinke least of  
comfort, it cometh suddenly, as it did  
vpon David, who following his fathers  
ewe, was chosen to be king of Israel.  
And who would haue said, when Ioseph  
was in prison, bound and fettered, in  
Egypt, in a strange countrey, where  
hee had no friend, kinsman, or acquaint-  
tance, that he should be made a ruler of  
that Countrey? It is the Lord that pre-  
pareth the way to aduance and to com-  
fort his children, that men should not  
plead desert of any blessing. When Ge-  
deon was threshing his fathers eorne,  
by the winepresse in Ophrah, who would  
haue said Gedeon shall deliuer Israel?  
His father was a poore man in Manas-  
se, and he the least of his fathers fami-  
ly, yet did the Lord call him from his  
base trauell, to be the deliuerer of his  
people. Thus the Lord sheweth him-  
selfe mighty, louing, and prouident,

in aduancing the weake: he declareth his mercy by helping the poore, and his exceeding loue in releeuing the miserable: whereby that is confirmed which the Apostle affirmeth, where he saith, The foolish things of the world hath God chosen to confound the wise, the weak things to confound the mighty, the vile things of the world, and such as are despised, hath he chosen, that no flesh should reioyce in his presence. Is there then not mercy with the Lord? Is there not power in the most high? And is there not prouidence in the Almighty? Who then will say of the poore, of the weake, of the oppressed, of the miserable, of the afflicted, of the prisoned and distressed man, The Lord seeth him not, the Lord regardeth him not, neither can the Lord deliuer him, succor him, or releeue him? Cannot he that sent water out of the flint-stones, and out of the dry tooth, send comfort to his children fainting in their miseries? Cannot he that made the Ass to speake, open the mouthes of the Ass to giue glory to the deliuerer? Cannot he that watered Gedeons fleece after so miraculous a manner, send the dew of his grace, to mollifie the grieues, and comfort the hearts of the oppressed?

Nothing  
hard to be  
done to  
God.

And

God neuer  
breaketh  
promiſe.

And cannot hee that dyed by the Red  
Sea, dy by all the calamities of his  
chilozen? Cannot he that is All-ſuffi-  
cient to do all things? If he command,  
who will ſay, It ſhall not be? If he for-  
bid, who will ſay, It ſhall be done?  
Thou art poore, thou art oppreſſed,  
thou art beſet with many calamities:  
and here haſt thou a helper, here haſt  
thou an All-ſufficient and an aſſured  
friend: feare not then, for he neuer de-  
ceiued any, he neuer diſappointed any  
of his hope, neither brake hee promiſe  
with his at any time. Commend thine  
eſtate therefore continually vnto him,  
ſubmit thee to his prouidence, he know-  
eth all things, hee ſeeth thine eſtate,  
and conſidereth thy wants, far better  
then thy ſelfe: and aſſure thee, he will  
not ſuffer any thing to befall thee, but  
according to his will: a ſparrow ligh-  
teth not on the ground without his  
permiſſion, neither ſhall a haire fall  
from thy head, but that he hath firſt de-  
creed it: hee foreſeeth every mans begin-  
ning before he is borne, every mans e-  
ſtate before it be reuealed, & what ſhall  
become of every man, he knoweth long  
before: he dealeth moſt prouidently for  
his chilozen, and turneth euen their  
teares into great joy, and their lamen-  
tations

tions into songs. And although oftentimes his working seeme strange unto flesh and blood, and hard measure to be crossed, yet God seeth it necessary: and therefore take it not thou grievously to fall into troubles, to sustaine miseries, to endure crosses, and to abide afflictions: neither thinke it strange, as the holy Apostle S. James saith, for it hath bene the portion of Gods dearest children from the beginning, and it will be for ever found true, That great are the troubles of the righteous: and as true, That the Lord deliuereth them out of al.

God seeth  
that good  
which man  
misliketh.

What greater danger could there be, then to be in the fiery furnace, as Sydrach, Misaach, and Abednego? yet the Lord so qualified the force of the fire, mortifying (as it were) the nature therof, that it did nothing annoy them, yet consumed the ministers of their execution. What greater perill could there be, then to be in the Lions denne with Daniel? yet the Lord shut vp the Lions mouthes, that they could not hurt him, but deuoured his accusers. It is much to be in misery, in want, in sicknesse, and in sores, with Iob; in hunger, with Elias; in thirst, with Sampson; soze and naked with Lazarus; imprisoned, with Ioseph; persecuted.



cured with Dauid, with Jeremy, with Peter: ſtoned with Paul, and infinite others: yet did the Lord deliuer them out of all their troubles. And therefore ſaith the Psalmiſt, The godly walke thorow fire and water, but the Lord bringeth them into a wealthy place. And therefore Paul hauing experience hereof, reioyced alwayes in the Lord, when he was moſt deeply vexed, and beſet with moſt miſeries. So did the reſt of the Apoſtles, when they were hungry and thirſty, naked, beaten, and afflicted with ſiſts, wandring vp & down without any certaine dwelling place, being reuiled, & moſt ignominiouſly handled, being gazing ſtocks vnto the world, by means of theſe miſeries, yet were they patient, & bleſſed, enen when they were euil ſpoken of. They were eſteemed as the very excrements and off-ſcouring of the world, hated and deſpiſed of the world, yet they grudged not, neither did they reſpauce, but depended vpon the promiſes, the loue, the power, & prouidence of their Gods: in whom (though they ſeemed outwardly to ſorrow) they inwardly reioyced: though they ſeemed poore, yet made they many rich: though they ſeemed to haue nothing, yet they poſſeſſed all things. Such is the force of a ſound confidence in the Almighty, who in mercy worketh, by outward croſſes, the inward comfort of his children, and ſheweth alwayes compaſſion according to the multitude of his mercies. Thou mayeſt learne hereby to be full and to be hungry, to be eſteemed and to be deſpiſed, to abound and to want: and in what eſtate ſoeuer thou art, to be there.

therewith content, and to exercise thyselfe  
 in the Word and Law of the Lord, who  
 traineth out the way to that resolute con-  
 tentation, whereon thou mayst stay thine  
 affections, that they breake not forth in  
 thy travels to distrust in God, and to seek  
 such meanes for thy reliefe, as the Lord  
 hath not ordained, and thereby slide in-  
 to inordinate desire of transitory things,  
 offending thy louing Father, who inten-  
 ded all for the best that he layeth vpon  
 thee. Therefore Paul being inwardly as-  
 sured that God sent all for his good, glo-  
 ry and reioyce in his travels, in his  
 stripes & imprisonments, in his stonings,  
 shipwacks, watchings, hunger, cold,  
 thirst, nakednesse, pouerty, perils, & (as it  
 were) in his often dying; wherein he shew-  
 ed that patience, which euery of Gods chis-  
 dren should be indued with, which was so  
 strong in him, that he brake forth and said  
 That he was not only contented, but was  
 glad and did reioyce in his infirmities, in  
 reproches, in necessities, in persecutions  
 and troubles: adding further, When I am  
 weak, namely, accounted weak, then am  
 I strong. What wonderfull effects both  
 faith and patience worke, in and for the  
 children of God: How it doth comfort them  
 euén in their deepest calamities, thou seest;  
 and therefore make thou profit of that  
 which thou hast heard. Wherunto I wil  
 also add, what Iesus Christ himselfe  
 speaketh to comfort his afflicted, Reioyce,  
 and be exceeding glad, saith he, when for  
 my sake and the Gospels ye are afflicted  
 and persecuted: for your reward shall  
 be great in heauen. And therupon  
 his

his Apostles departed reioycing from their persecutors, that they were accounted worthy to suffer for the name of Iesus Christ.

**Pens.** But here, I pray you, before you proceed any further, let mee be resolved in a doubt, which in your last words I conceiue to arise. They indeed that are persecuted for the name of Iesus Christ, I acknowledge may reioyce, because of their reward in heauen: But how may I make any application of this comfort vnto me, considering that my pouerty, my want, my sicknesse, my reproch, my enemies, and all the rest of my miseries are laid vpon me, as before you said, for mine iniquities, and to cleanse me from my faults: so that it is a punishment deserued, though laid vpon me in loue: and therefore can I reckon no reward due for my trials, as the holy Apostles, and the former godly, who suffered many things for Christ Iesus sake indeed.

It may be said vnto me, That my neighbours moue accusations against mee for some trespassse done, my creditors vex me for that I owe them, and all my troubles light vpon me (as it were) by my owne procuring. I pray you counsel me herein, that if any comfort

fozt may grow vnto mee by this comfortable saying of Christ, I may taste thereof to my consolation also.

Hope. Indeed it is a necessary point for thee to bee instructed and satisfied in: and therefore giue good heed to my speech. Indeed it cannot rightly bee said, That thy punishments are for the Gospels cause, or for Christs sake: for that it may not properly be termed for Christs sake, but where it is for the profession of Christ & his Gospel. But for thy comfort, and for the comfort of such as fearing God, are in any sort afflicted, whether it be with want, with ppoerty, with sicknesse, or hath fallen into debt by reason of inevitable occasion, and resteth willing and heartily desirous to satisfie the same, and by his honest, painfull, industrious, and true trauell, endeouoreth to perfoyme a good conscience therein, and yet cannot attaine vnto the accomplishing of his will, to the satisfying of euery mans greedy desire: and by reason that he cannot perfoyme what he ought, there light vpon him troubles, as suit of law imprisonment, and such like, he must with patience accept his shape of the swordes cruelty, and submit him selfe to the prouidence of God in well-doing.

Yet

How the  
troubles for  
our disobe-  
dience, may  
be said for  
Christ's sake

Yet to satisfie him, that he standeth still  
in Gods fauour, and that God suffereth  
all to light upon him for the best, consi-  
der thou, who art (as it were) the pi-  
cture of such a man, that all true Chri-  
stians, in the common and usuall trou-  
bles of this life, as in sicknesse, banish-  
ment, need, pouertie, losse of goods,  
friends, dignities, disobedience of chil-  
dren and seruants, wrongs, and in  
whatsoever other calamitie, may truly  
say they are afflicted for Christs sake,  
so long as in their aduersities and mi-  
series they endeouour in a good conscie-  
ence, without hauking with the Spi-  
rit of God, by any dissimulate deuice,  
to performe their duties: and wherein  
they come short of perfoymance, they  
running vnto God in Christ, may in  
his merits rest truly reconciled vnto  
the Father for their sins committed:  
and so continue, alwayes willing  
without delay as much as by any  
means lieth in them, to satisfie such as  
haue ought against them. The trou-  
bles that shall then folow, no doubt  
may be accounted for Christs sake, he  
being thus become a true member of  
Christ: although it be often scene that  
Gods dearest children are many times  
crossed for their rashnesse, their negli-  
gence

gence, for their slacknesse, and for sundry things committed against their neighbours, and therefore punished, by Gods permission, by the hand of man: but the man by whom they are so punished, doth it as a minister of the Lord, as was Pharaoh in afflicting the children of Israel, for offending their brother Joseph: and as were the persecutors of David: and yet the punishers and persecutors are not iustified in their proceedings, but the punished and persecuted are the more happy, in that they are made thereby the more like vnto Christ by affliction: so that he that is punished in fauour, as was David, though for his faults, and not in iudgment, as were Cain and Saul, may be said they are afflicted for Christs sake: for the most godly and sincere men, that are in manner wholly mortified, as touching the world, and who haue dedicated themselves, as it were, to the seruice of God, are not free from triall in this world, but are touched with hunger, nakednesse, need, poverry, labour, contempt, and such like: and the reason is, for that they be not without naturall infirmities, which are seasoned with such favourable crosses, to the end that they may appeare to be

be the true ſervants and ſouldiers of  
 Chriſt, who as they haue put on the  
 profeſſion of Chriſt, ſo they muſt of  
 neceſſity put on all the afflictions of  
 Chriſt, for whole ſake the world will  
 hate them, and vomit out to their diſ-  
 grace and ſlander, all the opprobrious  
 ſpeeches that may be, adding affliction  
 to affliction, vntill they be ſo laden with  
 calamities, that they euen in the loue  
 of the heauenly happineſſe, be driuen to  
 ſay, We deſire to be looſed and to be  
 with Chriſt: ſhe wing them ſelues wil-  
 ling to goe quickly where they know  
 all felicity, and the ſumme of all vn-  
 ſpeakeable ioy is laid vp in ſtore for  
 them, making account of this world  
 but is of a priſon, wherein they are  
 ſhut vp: and as of a continuall warre,  
 wherein they are continually assaulted,  
 buffeted, and wounded. This both af-  
 fliction worke to the training of men  
 to heauen. Be not aſhamed therefore  
 of the crolle of Chriſt, of thy ſlanders,  
 of thy reproaches and miſeries: for  
 when thou haſt ſuſtained all that is  
 poſſible for a man to ſuffer, they deſerue  
 not the leaſt part of the ioyes prepared  
 for thee. Therefore ſet thee in a ſtrong  
 reſolution, patiently to beare what ſo-  
 euer God ſhall lay vpon thee: and be in  
 the



the mind of Paul, who said, Yea though he kill me, I will put my trust in him. Nothing must dismay the constant souldier of Christ, no not death it selfe: and hope vnto the end, for it will one day be satisfied with a perpetuall reward. Yet a little while, and hee that shall come will com, and wil not tarry. The Lord knoweth the dayes of the vpright man, and his inheritance is everlasting. These thy light afflictions are but for a moment: and yet shall they cause vnto thee a farre more excellent weight of glory. And the time will shortly come, when thou shalt be manifested and set at liberty: thou shalt be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. And in the meane time the Lord him selfe shall put to his hand, he shal prop thee vp, and in time of need he shall stand with thee, and guard thee: he shall make thy bitter waters sweet, and thou shalt say, He hath heard mee in a time accepted, and in the day of saluation hath he succoured mee: and with Paul thou shalt say, Blessed bee God, euen the Father of our Lord Iesus Christ, the Father of mercy, and God of all comfort, who hath comforted me in all my tribulations. Hee shall enable

thee by thy godly experience, to comfort others in any affliction, by the comfort wherewith thou thy ſelfe art comforted of God: and when thou haſt taſted this ſweet conſolation, thou maſt haue cauſe to imitate the ſweet ſinger of Iſrael in this ſong of praife, Thou haſt turned my mourning into ioy, thou haſt looſed my ſacke, and girded me with gladneſſe. The Lord ſhall alwayes be with thee: and therefore if thou walkeſt thruow the valley of the ſhadow of death, thou needeſt not to feare, his rod and his ſtaffe ſhall hold thee vp and comfort thee: he ſhall prepare a Table for thee in the ſight of thine enemies: yea, in the view of ſuch as deſpiſe thee, he ſhall anoint thy head with the oyle of comfort. Let this ſuffice for thy comfort, and to encourage thee to reſt and rely vpon the mercy, the loue, the wiſdome, and vnſearchable prouidence of the moſt high in all thy miſeries.

Penſ. Surely I heartily thank thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyond meaſure. And now I purpoſe earnestly to ſeek vnto the Lord, and faithfully to pray vnto the Almighty, and I will endeavour to frame my liſe brightly before him:

him: and though hee seeme not by and by to heare me, yet I know he will awake vnto me at length, and will make my habitation prosperous. Though my beginning haue beene small, yet shal my latter end be with great increase: and therefore will I make triall, if I shall finde fauor in the eyes of my God, if he will comfort me againe, and shew me mercy: but if he say vnto me, I haue no delight in thee, behold, I will stand vnto his clemency, & present my selfe vnto him againe and againe, and I will say, Here I am, doe with me what seemes best in thine own eyes. And I will draw neere vnto my God, & I know he will draw neere vnto me, I will cleanse my hands, and purge my heart, and if it bee his pleasure, I will suffer affliction still. I will cast my selfe downe before him, & he will lift me vp: I will humble my selfe vnder the mighty hand of God, that he may exalt me in due time: I will cast my care vpon him, for he careth for me: I will goe boldly vnto the throne of his grace, that I may receiue mercy, and finde fauour to helpe in the time of need: I will not bee ashamed, nor feare, for I am fully perswaded, that he to whom I haue committed my selfe, is able to keepe me safe for ever:

If we com-  
mit vs to  
God, he can  
keepe vs  
aſe,

therefore am I reſolued to truſt in him, for he can giue me abundantly all things to enioy: though for a moment in his anger he hide his face, with euerlaſting mercy will he haue compaſſion: and yet will I not forget to ſay with David, O Lord forſake me not ouerlong. I will fall downe befoze his footſtole, for he is holy: he is my hope and my fortreſſe, my God, in whom I will alwayes truſt. So I know hee will take mee vnto himſelfe, hee will embrace me in loue, he will lay me on the ſhoulders of his ſacred prouidence, he will bind vp my wounds, hee will cure my diſeaſes, and reſreſh my feebleneſſe, he will recomfort mine afflicted heart and ſoule, he will ſend mee timely ſolace, and will put away all penſiuenefſe and mourning from me: therefore I ſay, I will fall downe befoze him, and will poſſe out mine heart vnto him, ſo ſhall he heare mee and releue mee. And then ſhall they that now gaze on my miſeries, with triumphs and ſongs, ſee and perceiue that great is my G O D, and worthy of all men to be praized for his exceeding mercies: and ſuch as haue ſcorued me ſhall be aſhamed of their raſhneſſe: and euen they ſhall be forced to cleaue

cleaue to my helping **GOD**, and with me to giue glory vnto his diuine Ma-  
iesty, that he so duly regardeth the state  
of the poore, and that he deliuereth the  
oppressed from him that is too strong  
and mighty for him, yea, the poore and  
him that is in misery, from him that  
spoyleth him. I forget not that sweet  
saying of the Lord, where hee saith,  
Now for the oppression of the needy,  
and for the sighes of the poore, I will vp  
and set him at liberty, whom the wicked  
haue snared. And sith the Lord him selfe  
is so ready to rise for my deliuey, I  
will continually endenour to rise vnto  
him in my hearty prayer and humble  
thanksgiuing, for his everlasting pro-  
tection. I will doe as the Apostles did  
when they were in the tempest on the  
sea with Christ, Christ being asleepe,  
they awaked him, crying, **Haue vs**  
**Lord**, or else we perish: so I will fly vnto  
my **GOD**, I will awake him, and say,  
**Oh Lord**, why sleepest thou in my mi-  
series? and with **Esay** I will say, **Oh**  
**Lord** looke downe from heauen, and be-  
hold me from the dwelling place of thy  
holinesse, and of thy glory. Where is  
thy zeale, and thy strength? the multi-  
tude of thy mercies, and of thy compas-  
sions? are they restrained from mee?

Our sinne  
make vs  
asleepe th  
he cannot  
heare vs  
our trou-  
bles.

Thus, I see, must I awake my God,  
whom my sinnes haue made to sleepe,  
that he someth not to heare me. But  
before I proceed to enter speech and  
conference with my God, let mee en-  
treat you to shew mee briefly what is  
most fit for me to obserue before and  
when I pray.

He that will  
pray, must  
take heed.

Hope. Learne what Timothy tea-  
cheth thee, 1 Tim. 19. He commandeth,  
that euery one that calleth on the name  
of the Lord, must depart from iniqui-  
ty: shewing, that it is impossible to be  
heard of GOD, continuing in sinne.  
Therefore must thou carefully cleanse  
all thy thoughts, all thine affections:  
thou must purge and purifie all thine  
heart and soule. For if Moses was  
commanded to put off his shoes, ap-  
proaching nere vnto the place where  
God appeared vnto him, for that hee  
should not bring a polluted thing into  
the presence of God: much more ough-  
test thou to put off all sinfull, carnall,  
corrupted and polluted affections from  
thee, when thou comest to talke with  
God: and thou must garnish thy selfe  
with new thoughts, sacred meditati-  
ons, holy and vnpolluted desires: and  
then being armed with faith, endued  
with hope, being humble, penitent, lo-  
ning,

low we  
must be  
prepared  
when we  
come to  
pray.

wing, zealous, freed from all desires of  
 reuenge, resolute not to returne to thy  
 former vanities, sinnes and corrupti-  
 ons, and withall, hauing a speciall re-  
 gard in all thy necessities, to lay aside  
 all carnall and earthly imaginations  
 in thy prayers, for that thereby thou  
 derogatest from Gods glory in making  
 thine owne fleshy conceits partakers  
 with the prouidence of God: thou mai-  
 est not ioyne thine owne fantasies to  
 the will of God: but what thou seekest  
 at his hands, thou must simply com-  
 mend it vnto his will, without saying  
 to thy selfe, Let it be thus, or so: and  
 especially, in things tending to corpo-  
 rall reliefe, and al worldly respects: and  
 that which concerneth the kingdome  
 of God, thine owne saluation, the pro-  
 sperity of the Gospell, the Lord is al-  
 wayes ready to heare, and grant it,  
 without condition, because it concer-  
 neth his owne glory. And being thus  
 zealously prepared, thou maist go bold-  
 ly to the throne of his grace, and thou  
 shalt receiue mercy, and find fauour in  
 all thy necessities: yet withall consider  
 this, that although God heareth when  
 the faithfull call, yet there is some delay  
 oftentimes, and God doth not presen-  
 tly send helpe, but sometimes suffereth

Christ  
 sometime  
 delayeth  
 helpe his  
 children  
 very long,  
 yet helpeth  
 at last.



men to bee euen neerely ouerthzowne,  
 befoze he come, as is scene in the ship,  
 whereln Christ & his Disciples were,  
 he suffered the ship to be tossed to and  
 fro with the waues, and to be neere o=  
 uerwhelmed, befoze hee would awake,  
 and quiet the tempest, yet at last he did  
 it, and there was no danger: signi=  
 fying thereby, that the measure of temp=  
 tation is to be referred only vnto him.  
 And it shal suffice thee, That he is faith=  
 full, and will not suffer thee to be temp=  
 ted aboue thy strength wherfoze how=  
 soener the case standeth with thee, thou  
 must not reason why hee tarrieth so  
 long, or why hee punisheth so deeply:  
 for as he is God Almighty, Great, and  
 All-sufficient, so he layeth often vpon  
 his children a great weight of triall, to  
 the end that his great power may bee  
 knowne in deliuering. He went deepe  
 with the Kingly Prophet Dauid, and  
 tarried long from him, when hee was  
 enforced to cry out, Why dost thou turn  
 thy face away from me, O Lord? And  
 why dost thou forget my pouerty and  
 tribulation? But at length it came to  
 passe, that to the praise of God, and his  
 owne comfort, he saith, The Lord hath  
 deliuered mee out of all my troubles.  
 Wh. that was a sweet song for Dauid!

And no doubt, if thou continue constant, if thou call vpon God in true p̄seuerance, not limiting the Lord a time, nor p̄scribing him a meanes, nor teaching him the manner how he shall ease thee, thou shalt haue cause to sing the same song. Now, me thinks, thou art sufficiently instructed how to beare thine euils, and I thinke it not amisse for thee, to unfold euery particular griefe vnto God: and if thou want any assistance in all thy proceedings, my counsell shall be ready for thee.

Penl. Goe to then, my silly soule, prepare thee to God, the only rocke of thy saluation, rest thy selfe quietly on him, powze forth all thy teares and griefes into his bosome: hee hath promised to ease whatsoeuer is burdensome vnto thee: and it is he that hath said, I will neither faile thee nor forsake thee: hee liueth for ever, and keepeth promise with all that call vpon him faithfully. As for man, thou seest him meere vanity: nothing is moze deceiueable then man. All power, mercy, and truth remaineth with God, and pertaineth to him: therefore lift vp, lift vp thy voyce vnto him: for doubtlesse hee it is in whom we now liue and haue our being: and he is not farre from thee, my soule:

The p  
sue m  
prepar  
himself  
sic vn  
God b  
praiser

oule: wherefore, I say, cast away all doubting and feare, and approach vnto the Throne of thy mercifull God, who is most ready to helpe in the time of need.

An effectuall and comfortable prayer  
in distresse, or any kinde  
of aduersity.

**M**Y most gracious, louing, and mercifull God, I doe acknowledge, that I haue most highly offended thy sacred Maestie, by my grosse and most filthy life: whereby I haue deserued most sharpe correction and punishment: and most iustly dost thou send me a troope of most heauy calamities, to shew that thou art offended with me, and that thou canst not beare with the euill I doe continually against thee: wherein thou shewest thy selfe to fauour mee, euen by afflicting me: thereby calling me backe from my wicked wayes, lest running on still in my corrupt vanitie, I should perish euerlastingly. By which thy louing corrections I finde (good Father) that thou art carefull of my reformation, and consequently, of my saluation: therefore doe I highly praise thee, that thou

thou so lovingly doest chastise me,  
which although it seemeth heavy and  
irksome to flesh and blood, yet worketh  
it greatly to my good, being assisted by  
thy diuine Spirit, that with patience  
I may passe thorow these my miseries  
and that in thy good time I may taste  
anew of thy mercies, be protected by  
thy hand, releued by thy providence,  
and finally satisfied of all good things.  
Oh Lord, I am become naked of help,  
recomfort me: ignominious and despit-  
ted, shew me thy countenance; poore,  
releue mee. I am become a by-word a-  
mong the people, oh refresh mee with  
inward consolation. Rebuke me not  
in thine anger; oh Lord, neither cha-  
stise me in thy wrath, but haue mercy  
vpon me, haue mercy vpon me, for I  
am miserable and weake: oh Lord  
heale me, for I am deeply troubled: I  
am sore vexed, returne and deliuer mee  
euen for thy mercies sake: haue com-  
passion on me, and renew my weake  
estate, lest the wicked say, there is no  
helpe for mee in the. To whom (oh  
Lord) should I complaine in my de-  
stresse, but vnto thee my All-sufficient  
and louing God: whither shall I fly,  
but vnto thee the tower of my strength,  
the preseruer of my life, the fountaine  
also

also of my saluation, and my refuge: I know thy mercies are such and so infinite, thy power such and so absolute, that though thou suffer me to be banished, as thou didst Helias, euen vnto the dry and barren wilderness, thou canst there also releue mee, and in thy good time againe canst bring me into a most wealthy place. Though thou suffer mee to hunger and thirst as thou didst Sampson, yet canst thou refresh me with water out of a dry tooth, or by some such extraordinary meanes, euen as thou wilt: yea, thou canst open the hard and dry rockes, to gush out water to thy fainting children. Though thou suffer mee to be imprisoned, as thou didst Ioseph, thou canst free mee againe and aduance me, yea, thou canst breake the fetters, chaines, and bandes to set free thy children, as thou diddest Peters, and canst set open an yron doore to set them at liberty. Though thou suffer me to be afflicted, and ignominiously cast downe, as thou diddest Iob, thou canst raise me againe, and renew my estate. Nay, Lord, though thou suffer mee to descend into the graue, as thou diddest Lazars, thou canst raise me againe, if thou thinke it expedient. Though thou suffer mee to  
be

be killed, as thou didst John Baptist,  
thou canst reuue me againe in thine e-  
ternall Kingdome. So mighty art  
thou and mercifull, that what thou wilt  
thou canst. Thy care is great of thy  
chilozen, thy wisdome infinite, and thy  
prouidence past finding out: for when  
thy chilozen seeme weak, then are they  
strong: when they seeme poore, then  
are they rich: when they seeme to bee  
most deeply distressed, then are they  
most inwardly comforted by thee: and  
when men thinke them vnderly over-  
throwne, then stand they most strongly  
by thee: yea, when they seeme to be o-  
uerwhelmed with miseries, and when  
there appeareth no helpe, then taste  
they most sweetly of thy mercies, then  
are they most readily releued by thee.  
Oh happy are they that rest vnder the  
shadow of thy gracious wings: there  
is the safe castle and refuge, where no  
euill can annoy them. Oh shew mee  
therewith, and let thy mercies compasse  
me about for evermore: so, howsoeuer  
I shall be oppressed, I shall be thine.  
Though the world cast me off as scum  
and filth of the earth, yet I shall bee  
thine: though I want all worldly and  
humane comfort, I am thine: though  
I be poore, I am thine: though I bee  
sick,

Acke, I am thine: in whatsoeuer mis-  
 ery and affliction I am, I am thine.  
 Therefore (deare Father) I will not  
 be dismayd, I will not despaire, though  
 I be throwen down in the eyes of men,  
 for thou canst raise me vp: therefore  
 will I rest and rely vpon thy prou-  
 dence for euermore. And Alth thou art  
 my keeper, Alth thou art my defence, Alth  
 thou thy selfe art the holder vp of my  
 head, of what shall I be afraid? Thou  
 neuer failest to helpe when most neede  
 is, therefore shew thy selfe louing vnto  
 me, as thou art truly louing: shew thy  
 selfe ready and powerfull in releuing  
 mee, as thou art full of mercy and po-  
 wer, that when I am lifted vp againe,  
 mine enemies and such as thinke thou  
 hast utterly forsaken me, may see thy  
 mighty working in my deliuey, and  
 thereby acknowledge, that it is thou  
 onely that makest all men come vnto  
 thee, to dwell secure: so shall the whole  
 world know that thou art the God of  
 saluation to all that seeke thee. Heare  
 this (oh Father) and regard it for thy  
 deare sons sake Christ Iesus. Amen.

O Lord increase my faith.



Another comfortable Prayer, where-  
by the distressed man may com-  
fort himselfe in his  
miseries.

**O** Lord God Almighty, my lo-  
ving and mercifull Father, now  
I haue tasted of the sweetnesse of thy  
consolation, by the inward working of  
thy blessed Spirit, I cannot but be a  
continuall Petitioner vnto thy sacred  
Majesty for continuall supply of thy  
comforts: for of my selfe (alas) I am  
most miserable: there is no part of my  
body but is polluted with sinne: and  
by reason thereof, hardly beset with  
many crosses, ready (without thou in  
thy loue support me) presently to fall  
into new dangers. Therefore (good  
Father) sanctifie mee, that I may bee  
prepared continually to fly vnto thee:  
sanctifie me within and without, mor-  
tifie in me all sinfull and corrupt affe-  
ctions, take from me all impediments  
that hinder me from comming wholly  
vnto thee, create in me a new spirit, a  
new heart, new affections, and new  
thoughts, and furnish me with all spi-  
rituall graces, with all godly quali-  
ties, and breake downe the hindring  
wall

Swall of naturall reason, which often  
 letteth mee from comming vnto thee.  
 Blesse the works of my hands, prosper  
 mine endeouars, and guide mee in the  
 paths of righteousness for euermore:  
 Turn thy louing countenance towards  
 me, and haue mercy vpon mee, for  
 I am desolate, distressed, and poore:  
 looke vpon mine afflictions, and pros-  
 per my labours, blesse all my travels,  
 and giue me good and comfortable suc-  
 cesse in all mine enterprises. In the  
 time of trouble succour me, in the time  
 of my need releue mee, and in the time  
 of sorrow comfort mee, and although  
 heauinesse, mourning, weeping, want,  
 sighing, and feare continue with mee  
 for a night, oh Lord send me to-  
 morrow, comfort, gladnesse, plenty, and consolation  
 in the morning: and although father,  
 mother, friends, kinsfolkes, and ac-  
 quaintance forsake mee, flye from mee,  
 leaue me, and scorne me, be thou ready  
 and willing (for thou art able) to take  
 me and hold mee vp: so shall I be safe.  
 Thou only art my helper, oh turne all  
 my mourning into toyes, feed mee with  
 the hid treasures of thy blessings: be  
 vnto me a strong rock, whereon I may  
 alwayes rest: be vnto me an house of  
 defence, wherein I may dwell in safety.

Oh

Oh see and behold my trouble, consider and ease my griefes: shut not by thy compassion from mee, but open thine hand, and replenish me with thy blessings plentifully. Thou diddest from the beginning decree to doe good vnto them that trust in thee, and thou hast alwaies performed it to our forefathers of old. David, Ioseph, Daniel, and infinite others have asked, and obtained thy sweet deliuerance: by whose examples I cannot but likewise come vnto thee, knowing this that thy loue is not lessened, nor thy power diminished. Why then should I doubt of thy mercies, if I faithfully beleene? I beleene, Lord helpe mine unbeloefe, and let me tast of thy goodnesse, how sweet, how amiable, how comfortable and helpfull thou art, that I may also say, Though many be the troubles of the righteous, thou deliuerest them out of all. Thou deliuerest the soules of thy seruants: and none that trusteth in thee shall perish. Thine eyes are vpon them that feare thee, and thine cares open vnto their cry. With thee (oh Lord) is the well of life, and thou givest the poore plenteously of thy pleasures to drinke. Deare father, it comforteth me to remember the sweetnesse  
of

of thy loue: the experience which I  
haue of thy mercies, of thy prouidence  
of thy willingnesse and readinesse to  
helpe, assureth me of thy reliefe in time  
conuenient, and causeth mee inwardly  
to reioyce in my outward afflictions,  
and with gladnesse to sing, That thy  
goodnesse (oh Lord) endureth for e-  
uer: thy mercies (oh Lord) endure for  
euer: thy loue (oh Lord) endureth for  
euer: thy truth (oh Lord) endureth for  
euer. Thine hand (oh Lord) is mighty  
to saue, and thy prouidence passeth  
all mens finding out. When I haue  
beene in deepest distresse, thou hast com-  
forted and releued me: I neuer came  
vnto thee, and haue beene releued: ne-  
uer hath my complaint beene put back,  
but most louingly heard, and my peti-  
tions most readily granted: whereby  
(good Father) I see that I need not to  
be discomfited at my miseries: for  
mine ayd is of thee, my comfort in  
thee, and all my ioy and reliefe com-  
meth from thee: Deale with me in all  
things as thou wilt: thou only knowest  
what is fittest for me, plenty or pe-  
nury, wealth or want, sickness or  
health, friends or enemies: therefore  
not as I will, but as thou wilt, in thy  
hands I rest: giue me not over, leaue  
me

me not for euer destitute, but as by thy hand I haue beene corrected, so by thy hand let me receiue consolation againe for the merits of thy deare sonne Iesus Christ, Amen.

O Lord increase my faith.

Hope. How Pensiue man, how standeth it with thee? Thou hast had a good scope to conferre with God: and no doubt but thou hast receiued by it no small consolation: I pray thee let mee vnderstand how thou conceivest of the trust in God, and what comfort thou couldest yeeld to others, if they wanted thy counsell in the like distresse.

Pens. Truly I finde, that we cannot be so ready to come vnto God, but he is as ready to meet our petitions, and in a most fatherly louing manner he embraceth vs, and graciouly accepteth of our humble desires: and I see that the iust men haue not only not cause to faile vnder the burden of their miseries, but they may thereby gather vnto themselves continually more and more strength, through the benefit of Gods continuall inward comfort: and they are lifted vp, and stand like the stately and beautifull Palme tree, yea, like the lofty

The iust  
neede not  
to feare  
their afflictions.

The affliction that the wicked lay vpon the godly, doth not only not weaken, but strengthen them.

loſty Cedars of Lebanon, which rottenneſſe and age can neuer conſume: though very many ſtozmes and tempeſts doe aſſault them, they continue like goodly faire trees planted nere the ſweet water ſtreams, which being watered with continual moiſtneſſe, are alwaies greene, and bring forth fruit in due ſeaſon: and howſoener they ſeeme to the world, ſometime to be, as it were withered; and whatſoener men thinke of their eſtates, yet ſhall they proſper in their waies, & all things, euen their aduerſities, their bitter afflictions, and miſerable calamities, ſhall all turne to their bliſſe and perpetuall commoditie: as the bondage & cruell ſlanery, which the Egyptians layd vpon the children of Iſrael to keepe them loſe, tended more and more to their ſtrength, and enabling them to vndergoe all their burdens: So did the impriſonment of Ioseph, not only not hinder his happineſſe, but was, as it were, the very way to his high preferment. The like may be ſaid of Dauid, the more he was perſecuted of Saul, the nearer he grew to his glory. Who then will not willingly and without grudging vndergo the heauy burdens of worldly euill, ſith it bringeth in the end ſo large a portion of

of surpassing comforts: Wherefore Oth  
it falleth out, that it must be my portio  
on to be thus visited with the afflictio  
ons of this life, I will embrace it in  
hope that one day it may be said of me,  
as it was of Dauid, being deliuered  
from distresse, This miserable man was  
heard when hee called vpon the Lord,  
who deliuered him out of all his trou  
bles. May not the like be said, when  
the poore Penitente man shall be renued  
in his estate, and freed from his thrall,  
That the Lord hath heard him, and de  
liuered him out of all his troubles: In  
finite are the examples of the louing  
presence of the Lord with his children,  
when they seeme utterly confounded:  
and for my comfort, and the comfort of  
others, because it was thy pleasure to  
heare what I could say therein, I will  
call to mind some speciall fauours that  
this louing God hath shewed towards  
our godly fathers, that it may appeare  
how, though they were most godly, yet  
were they not without their trials and  
bitter crosses layd vpon them, both by  
the world and Satan: but God that  
neuer faileth the faithfull, came al  
wayes in a time accepted, so that no  
euill could annoy them: hee forgiveth  
sinners repentant, as appeareth by  
Paul,



The Lord  
relceueth al  
the faith-  
full.

Paul, Peter, and Mary Magdalen: hee  
ſeeth and relqueth the poore truly  
calling vpon him, as he did Heliah in  
the Wilderneſſe: hee increaſeth the  
ſtocke and ſtope of his children as hee  
did the oyle and meale of the wiſdow of  
Sareptah: hee byngeth his children  
out of captiuitie and priſon, as hee did  
Ioleph: he deliuereth his from moſt  
deepe dangers, as he did the Prophet  
Daniel out of the Lions denne, and the  
three children out of the fire: hee hea-  
leth the diſeaſed, as hee did Hezekiah,  
adding vnto their liſe many yeeres, if  
he ſee it expedient, as he did ſixteene  
yeeres vnto Hezekiahs dayes: yea, his  
hand is outſtretched in his mercies  
maniſold, to ſaue, defend, protect, com-  
fort and releaſe his: though for a mo-  
ment, as he himſelfe ſaith, in his an-  
ger, he hideth his face, yet with everla-  
ſting mercy he hath compaſſion againe:  
he is rich in mercy ouer all that call  
vpon his name: therefore will I al-  
wayes call on him. For ſo did David,  
that choſen of the Lord, who was com-  
forted inwardly, when he outwardly  
complained and ſaid: In the time of my  
trouble I ſought the Lord, my ſore ran,  
and ceaſed not, in the night my ſoule  
refuſed comfort. Nay, he complaineth  
further,

The chil-  
dren of  
GOD  
muſt not  
deſpaire,  
though  
they cry,  
and yet  
linger in  
miſery.

further, I did thinke vpon GOD (said  
 he) and was troubled. I prayed, and yet  
 was my soule full of heavinesse. In all  
 which he yet retained an inward most  
 sweet contentation, through a iuely  
 hope, which gave such sweet successe  
 vnto his prayers, that at length he  
 brake out after another manner, saying,  
 I haue sought the Lord, and he hath ac-  
 complished my desire, and deliuered me  
 out of all my troubles. This God, euen  
 Dauids God, is my God, and the God  
 of all that rely faithfully on him: In  
 him will I alwayes trust, though all  
 things seeme to threaten my misery,  
 though I seeme, as it were, for a time  
 forsaken of him. And though no helpe  
 appeare, though heauen and earth seeme  
 to deny me things necessary, I knowe  
 that he that is called Jehonah, he that  
 is Emanuel, God with vs, he will in  
 a time accepted administer vnto mee  
 new hopes, and giue me the occasion of  
 a new song, by ridding mee out of all  
 my dangers. And I am assured, that  
 my expectation will not faile me, but  
 that it will one day come to passe, that  
 these miseries shall haue an end, and  
 then I shall haue perpetuall ioy.

Hope. But, by the way, I must ad-  
 uertise thee of one point, which thou

All outward  
faire shewes  
cannot pre-  
uaile, if sin  
remaine  
within.

must labour to cleare thee of: for whilst thou remainest polluted with sinne, neither can thy good speeches auaille any thing, neither thy prayers profit thee: for sinne is the root from whence springeth all afflictions, all crosses, all calamities, and miseries inward and outward: and therefore before all other things seeke to remove that, that thou mayest the more clearly perceiue how to take other things at the hands of G D D, who heareth not sinners. Therefore acknowledge and confesse thy sinnes, craue pardon, be truly penitent, and then fall downs before him in hearty prayer, and he will heare thee, and grant thy requests.

Pens. Then I trust by degrees I shall come to such perfection by your good counsell, as shall at length bring me to the haven of true tranquillity, within and without. And therefore will I repair vnto my God, acknowledging mine imperfections, and craue at his hands pardon and forgiveness of all that I haue done amisse.

A Prayer

A Prayer, wherein the Penitue man acknowledgeth his finnes, and craveth pardon for the same,

**O** Lord, the very searcher of the hearts of all men, whose diuine eye pierceth the reines, and findeth out all the wickednesse that is in vs : and though thou finde vs foule and filthy, polluted with iniquity, doest not presently enter into iudgement, but sparest vs, to the end that thy patience and forbearing may draw vs to amendment of our filthy finnes. Therefore, my good God and louing Father in Iesus Christ, I cannot but openly acknowledge vnto thy Majesty my corruptions, not onely had and traduced from the fall of our first parents, but by the finnes also which I daily doe commit, even mine actuall finnes, which proceed from mine owne corrupt and filthy conuersation, wherein wee continually wallow, the most of vs, without sense or feeling, many of vs with greedinesse, and all of vs, with continuall neglect of our duties in our severall callings, whereby wee daily pull downe vpon vs a far more weight

of thy iudgements then we are able to beare. And I Ally wretch, whose heart is fraught with vanities, doe here appeale vnto the throne of thy Mercy, not excusing my selfe of euill, but accusing my selfe of notorious wickednesse, which, I acknowledge, plucketh me downe euen to hell, and that deservedly. But (good Father) thou that aboundest in mercy, let it please thee, I humbly pray thee, to forgive my sinnes, to pardon my transgressions, and to season my heart from aboue, that I may daily more and more feelee my wants, and call to thee continually for supply, that I may find my weakenesse, and cry to thee for strength, that I may see into my sins, and seeke to thee for pardon and forgiveness: for vnlesse it please thee (my gracious Father) to grant me pardon and releefe in my distresses, it cannot be but that I must die and perish euerylastingly: for the least of my wants doth carry in it selfe a great weight of iudgement: and although my weakenesse seeme little, yet stand I thereby in daily danger of utter confusion. And through my smallest sinnes, how slender account soeuer I make of them, I am pressed downe euen to the hels.

Such

Such (deare Father) is the estate of all mankind, as of their selues: therefore vniuerselle I would run headlong into destruction, I must fly vnto thy throne of Mercy, where there is mercy layd vp in store for all that call vpon thee in faith. I beseech thee therefore (good Father) pardon my hidden and secret sinnes, and lay not my knowne sinnes which are many in number, at any time vnto my charge: but bathe mee rather in the blood of thy sonne Iesus Christ, that I being thorowly cleansed from my filthinesse, may be presented vnto thy Maiesty, as a new creature, and regenerate in Iesus Christ, clothed with his white and unspotted robe of righteousness, that I may be freely receiued into thy fauor, discharged from all the iudgements pronounced against sinne. And, louing Father, for my further comfort, continue in me not only a detestation of my sinnes past, and a continuall sorrow, for that I haue so highly offended thee, my gracious God and louing Father, but also a longing desire to take and hold on a new course of life before thee, neuer yielding again to fashion my selfe like vnto this vaine and wicked world, but that I may be changed by the renewing of my mind,

and may learne to put on the new man  
 which is created in holinneſſe according  
 to the image of him that made him :  
 that ſo I ſhaking off the former luſts  
 of mine ignorance, may ſtrive ſtill after  
 the mark which thou haſt ſet before vs  
 to aime at, euen the crowne of euerlaſ-  
 ting bleſſedneſſe. And in the meane  
 time, while I muſt wreſtle thoro' this  
 euill world, aſſiſt me with thy grace,  
 and let thy fauour guard me, and thine  
 outſtretched right hand defend mee  
 from the perils where with I am beſet,  
 that I enioying the bleſſed tranquillity  
 of a ſound and unſpotted conſcience,  
 may be partaker alſo of the things in  
 the courſe of this mortal life, which are  
 neceſſary for the preſervation & main-  
 tenance thereof, and after this life en-  
 ded, I may enjoy the moſt happy life  
 that ſhall be for euer,

O Lord increaſe my faith.

Hope: I perceiue thou haſt beſoyled  
 thy ſins vnto God, thou haſt careful-  
 ly laid downe thine imperfections be-  
 fore him, and haſt bene an earnest ſu-  
 ter vnto him for pardon and forgive-  
 neſſe, wherein thou haſt ſhewed thy  
 ſelfe willing to walk the whole courſe  
 of



of euermlasting happinesse. Doubtlesse  
 it is the nature of that good God, that  
 louing and merciful Father, to receiue  
 all that truly repent and come to him,  
 he embraceth them, and most louingly  
 accepteth of their humiliation, and hee  
 will keepe thee vnder his wings, hee  
 will cherish thee, and feed thee with the  
 most comfortable and sweet bread of  
 life: alwayes provided, that he must  
 finde thee constant in thy repentance,  
 without dissimulation. There must be  
 a perseuerance in welldoing, thou must  
 beware of backsliding, thou must not  
 follow the Sow, to wallow in the dirt  
 againe. neither the Dogge, to turne to  
 thine old vomit againe: but thou must  
 wholly giue thy selfe to the hearing,  
 reading, and continuall exercise of the  
 Word of God. Thou must labour for  
 knowledge, and endenour to practise  
 it: thou must learne to apprehend eu-  
 ery vertue, and bring forth the fruits of  
 them: thou must mortifie in thee euery  
 vice, and euery shew of them: thou must  
 looke into the Law of the Lord, where  
 in thou shalt learne how to liue answe-  
 rable to a perfect life: and being thus at-  
 tired with these spiritual and glorious  
 ornaments, thou in thy pouerty shalt  
 shine more glorious in the eyes of thy

God accepteth  
 all that  
 truly repent

heauenly Father, then all the golden and glittering ſhewes of the rich doe in the eyes of weake worldeings.

Penſ. I haue of late endeououred in this maner to reſorme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection: but, I thanke my God, there doth daily grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe: and I truſt, by Gods aſſiſtance, and mine owne continual endeavour and praſtiſe, it will appeare that I haue profited by your counſell.

Hope. It is wel, ſo it be ſimply intended, for then will God giue a bleſſing therunto: ſo that thou ſhalt at length become absolute, and a perfect man. But there is one thing more for thee to learne, without which yet all theſe things are vnperfect, namely, Faith, the excellencie whereof is ſurpaſſing, precious, wherewith thou muſt of neceſſity bee endued to become a perfect man: and, if thou wilt giue eare, I will briefly ſhew thee what it is, and how it worketh. Paul to the Hebrewes, the 11. chapter, deſcribeth Faith in this ſorte: Faith (ſaith he) is the ground of things that are hoped for, and the euidence of things which are not ſcene, This is a ſpecti-

Without  
Faith, all  
other  
things are  
vaine.

The defini-  
tion of  
Faith.

speciall leswell, and happy is the man  
that hath it but in quantiry compara-  
ble to a graine of mustard seed. It is the  
ground of things hoped for. As if it  
were said, whatsoeuer crosse or calamity  
vexeth thee, if thou hopest for release  
and ease, thou must ground it vpon  
faith; otherwise thy hope is no hope.  
It is the euidence of things not seen: the  
patefaction, or laying open, as it were,  
of the very thing (though farre from  
sight) which is expected and longed for  
in hope: the thing hoped for, though  
it is, as it were, euidently seen and laid  
before our eyes. Thou maist vpon this  
ground build so certaine a foundation  
of hope of the ioyes to come, as if thou  
wert presently settled in heauen it selfe  
with Christ: it is the assurance which  
we haue indeed of all our comforts in  
the promises of God: and when soeuer  
we lay this euidence before the celesti-  
all Iudge by our prayers (for therein  
it appeareth to be, or not to be) he can-  
not but allow it so currant, lawfull,  
and effectuall, as whatsoeuer we aske,  
though wee see nothing to answer that  
hope, yet we may assure our selues that  
wee shall obtaine our desires, in such  
sort, and in such time, as is most fit for  
our necessities: in so much as we may be

bold to say, We are already partakers  
of that we looke for, before it come: be-  
cause comming it will come, and our  
faith which is the ground and the en-  
dence of the things hoped for, shall not  
be in vaine. And therfore in what dan-  
ger seuer we are, we must open this  
evidence, enen our faith vnto the Al-  
mighty in humble suit, that as his  
promises are manifold for the releefe  
of his childzen, and his meanes in-  
nite, so hee will accept of our faith,  
wherein we stand assured, that hee is  
God All-sufficient, full of mercy, able  
and willing to grant what we aske.  
And first thou must consider, that there  
is no dissembling with God, neither  
canst thou brag of this rare iewel, and  
yet bring forth the fruits of infidelity,  
which then appeareth whē thou shew-  
est thy selfe impatient at the chastise-  
ments and corrections of the Lord, and  
when thou grudgest to stay the Lords  
leisure for helpe, and when leauing the  
means commanded by God, thou run-  
nest to worldly and forbidden meanes.  
These things canst thou not shroud nor  
elooke vnder any colour or pretence, for  
hee that searcheth the heart, findeth  
out our dissimulation, hee found out  
Ananias and Saphira in their hypo-  
crisie,

faith must  
be without  
dissimulati-  
on.  
How infi-  
delity is  
easied.

poctisse, and gaue them the reward of death, because they would seem to haue faith, and dissembled. Learne of the good King Hezekiah, whose successe of his faith was such, as it effected what he desired: namely, in his sicknesse recovered his health, and had fiftene yeeres added vnto his life after the Lord by his Prophet had said he should dye. This is a comfortable example, fit to be applyed to thy case, who art deeply diseased within with sin, and without with crosses, wherein if thou seeke the Lord in this liuely and working faith, he will offer himselfe vnto thee, and make thee see the issue of thy hope, euen deliuey out of all thy troubles. The prayers of the faithfull are most effectuall: for thereby God uttereth himselfe to be a God of great compassion, and exceeding in mercy towards all beleeuers, and at an instant he heareth, and in his good time granteth our desires, as is seene in this example of Hezekiah, whose prayer no sooner issued out of his mouth, but the petition was granted, the Lords mercy came to meet (as it were) the kings miseries: whereby thou maist learne, that the faithful soule being in distresse hath God as present, as if heauen and earth

Therewas  
of differing  
faith

earth were contained. There is no distance of place or processe of time that can preuent God to performe his will in a moment of time: but where prayer is, and faith the ground of it, there is the presence of God, who giueth presently, or delaieeth for a time according to his will, alwaies for the best for the faithfull petitioner. God delayed to grant Dauid's request a long time, suffering him to continue in banishment, and in the wilderness, untill hee was weary, crying, yet at the last, in an acceptable time hee deliuered him, and made him king. So Ioseph made long suit vnto the Lord, being in prison, and no doubt the Lord heard him, yet in two yeeres hee gaue him not his liberty: but when the time was come where in occasion was administered of his advancement, he then not only gaue him freedom, but also made him Viceroy (as it were) of all Egypt. Thus doth God often try the faith of his, whether he be sound or not, and after prooue thereof, then it hath the reward. I might shew infinite examples of the force of faith, how it stopped the Lions mouthes, how it qualified the power of fire, and how it gaue Dauid victory ouer Goliath: but these shall suffice. And

Atq;

Trieth  
faith of  
by long  
tion,  
ther it  
ound or

Alth that faith and humble prayer are so effectual, rest not thou dissolute and carelesse to seeke it, aske it of the Lord, and he will giue it thee abundantly: so shalt thou thereby be able to performe mighty things in thy weaknesse. The examples in Scriptures are common, they are infinite, which may confirme thy faith: seeke therefore the Scriptures, the sweet Manna of thy soule, they will shew thee the admirable things which haue bene wrought by liuely faith. And assure thy selfe, that this GOD, who hath done wonderfull things, will be present also at thy prayers, he will bring such things to passe for thee, as shall be marvellous to the eyes of men. Now alth this excellent, sweet, and surpassing isuel, is the gift of God, and alth he giueth all his rich blessings for nought, feare not to frame thy prayers vnto him in all humble obedience, and goe freely to the throne of his grace, and hee will giue thee at large what thou desirest.

An effectuall prayer for faith and  
ableneffe to pray,

**O** most gracious God and louing  
Father, I thy unworthy crea-  
ture,



ture, ignorant of all good things, vn-  
profitable, and vnfit to ſerue thee, by  
reaſon of my corruptions, doe yeeld  
vnto thee all humble thanks, that  
thou doeſt vouchſafe to afford me ac-  
ceſſe to the throne of thy mercy, in  
Chriſt, where all wiſdome, ayd, com-  
fort, and conſolation aboundeth, and  
from whence all good gifts and graces  
moſt frankly flow vnto thy children:  
I, a ſinner, in regard that there is in  
me no ſtrength to ſtand, nor wiſdome  
to walke, nor faith to frame mine affe-  
ctions according to thy will, doe hearti-  
ly craue ſupply of theſe good gifts at  
thy hands. Grant me (good Father)  
thy holy Spirit, which being inſpired  
into me, and inueſted in me, by thy di-  
uine power, may worke in me ſuch ef-  
fects as are fit for the ſtrengthening of  
my weake vnderſtanding, and for the  
increaſing of faith, and reining of the  
innerman, which being ſhaped in ho-  
lineſſe, ſhall become a fit member of thy  
Church, wherein are comprehended  
all thoſe that ſhall be ſaued. Good Fa-  
ther, ſanctifie me within and without,  
purifie mine affections, and let mee be  
made holy in all my proceedings, di-  
rect me to call vpon thee aright, and  
ſhape in me a ſound courſe of life, let  
faith

faith vnfained be the ground of all my  
distresses, that through faith I may haue  
patience in all my troubles and crosses  
that I may thereby bee renewed daily,  
in a lively hope of gracious deliuey  
whensoever I am touched with any  
calamity. Good Father, banish all vn-  
beliefe in mee, and make me thereby  
faithful, that by thy diuine working I  
may be able to conceiue aright, speake  
aright, pray aright, and walke aright.  
Oh learne me, and I shall be learned:  
teach me, and I will vnderstand and  
doe thy will: and neither shall prosperi-  
ty pusse me vp, nor calamity cast me  
downe: Anne shall not dismay me, nei-  
ther shall any euill make me afraid: I  
will walke in thy feare all my dayes,  
and I shall patiently abide thy leisure  
in all things. If thou vouchsafe to  
grant me this rich blessing of a lively  
faith, then shall I want nothing in po-  
uerty, then shall I be comforted in all  
distresses, and bee safe in all dangers.  
Oh happy man, that is so farre in thy  
faueur, that obtaineth this blessing at  
thy hands: happy in this unhappy life,  
and most happy in regard of future  
most happy eternall life. without this  
(O good Father) who more unhap-  
py then wretched I: who want all  
com-

comfort inward and outward, who art  
 of my selfe poore, sinful, corrupt, vaine,  
 cast downe, and beset with infinite  
 euils: from which (alas) man cannot  
 redeeme mee, man cannot ease me, man  
 cannot any way recomfort me. There-  
 fore I flye vnto thee, my All-sufficient  
 and truly helping God: father, pittie-  
 full to thy perplexed children, to thee I  
 flye and will not faint, for I beleue  
 thy promises, Lord helpe mine unbe-  
 leefe: thou art the cause and absolute  
 perfection of my life, the preseruer of  
 my soule, the absolute good that I  
 seeke, the euermlasting and onely good,  
 from whom, as from the liuely Spring  
 floweth whatsoeuer good is, either for  
 soule or body. Make perfect therefore  
 in me this good gift, increase it in mee  
 more and more daily, that I applying  
 the same in humble prayers to thy di-  
 uine Maiessty, both for corporall and  
 spirituall releefe, may be continually  
 heard, according to the multitude of  
 thy mercies: and so resting therein vn-  
 der the shadow of thy sacred wings,  
 may be safe and secure in all my mis-  
 eries. Good Lord, I commend mine  
 estate vnto thee in all patience, humbly  
 beseeching thee, that in thy good time  
 I may reape the fruits of a lively con-  
 fidence:

idence in thee, namely, what in this life is expedient for the preservation and maintenance thereof, and after this life, the absolute and consummate end thereof, eternall saluation in Iesus Christ.

O Lord increase my faith.

Hope. It seemeth that thou hast taken good hold of the promises of God by faith, which thou maist apply to thy comfort in all thy calamities, and what thou findest most especially to touch thee, thou hast now time and fit opportunity to lay it before the Lord in humble prayer: and as in all thy discourses it hath appeared that poverty is the principall euill that oppresseth thee, and a hard estate the cruellest enemy that vexeth thee: thou mayest now call to minde what is to be done in this misery, and how thou mayest againe haue inward comfort in thy outward aduersity.

Pens. Indeed, by that which I haue considered before, I am fully assured, that the only defence wherin doth consist surest security, is the firme trust and confidence that our louing GOD vouchsafeth vs to haue in him: and the chiefest

The  
grounds of  
faith are  
the promi-  
ſes of God.

chiefest grounds of our faith in him, is his promiſes, wherein he ſaith, That he will releeue us, and deliuer vs from all the euils that beſet vs. So doth David affirme, teaching vs alſo that are afflicted, to walke in hope, where he ſaith, Who ſo putteth himſelfe, and ſhroudeth him vnder the guard and protection of the moſt High, no euill ſhall come neare his dwelling place. But what ſhall I gather hereby? Becauſe many euils come neare mee and my dwelling, becauſe I am beſet with many miſeries, ſhall I thinke that I am out of the protection of my God? God forbid: for this I conſider, though this pinching eſtate of mine, this poore portton which I poſſeſſe in this life, liſe heavily upon me, yet I fully aſſure mee, that this hard meaſure of worldly comforts proceedeth of my finnes, (as I haue often ſaid) and the louing God, whom I haue offended, ſendeth mee this poore eſtate, not as a iudgement, but as a fatherly louing correction: for there is none whom hee loueth, but he chaſtiſeth in the world, that they be not condemned with the world. And therefore, though the burden of mine eſtate be heauy, yet I cheerfully accept of it, for that thereby I be-  
come

come the more like my Christ and Sa-  
 uiour, who was glorified through af-  
 flictions, and through many tribulati-  
 ons must I enter into his kingdome:  
 and it is no more then euery childe of  
 GOD must looke for. And therefore,  
 because it should not come vna-  
 uares to any, Christ himselfe saith to his  
 Disciples, and in them to mee and all  
 other his children, In the world you  
 shall sustaine affliction. It is (as it  
 were) laid downe as a maxime, or a  
 ground infallible, That all the chil-  
 dren of God must be afflicted, and all  
 they that will liue godly in Iesus  
 Christ, must suffer crosses. It is cer-  
 taine, That God chastiseth all that he  
 toucheth, and whippeth euery childe  
 whom he receiveth. See, here is no-  
 thing but trouble, necessity, pouerty,  
 misery, whipping, chastisements: all  
 which are hard measure to flesh and  
 blood. If there were no further hope,  
 wee were of all men most miserable,  
 and therefore for our absolute comfort,  
 it is said againe; If wee suffer with  
 Christ, wee shall reigne with Christ.  
 There is a comfort farre exceeding the  
 discomfort of my pouerty: and this re-  
 ward of trouble is such & so glorious,  
 sweet and comfortable, that all that I

We are  
 made like  
 to Christ  
 by afflicti-  
 ons.

All our mi-  
 series can-  
 not deserue  
 the least of  
 the heven-  
 ly ioyes.

can

can ſuſtaine, can no way counteruaile the leaſt of the ſoues to come: for wee ſhall reigne with Chriſt. What greater glory can there be, then to reigne with God, to be partaker of his Kingdome, and to enioy with him the ſurpaſſing conſolation that there aboundeth? And if Chriſt himſelfe could not enter into this Kingdome, but by theſe afflictions, ſhall I thinke my ſelfe worthy to be freed from them? If he were poore, and had not a houſe to put his head in, ſhall I grudge though I want? I am a miſerable ſlaue, a poore ſeruant, who in reaſon cannot challenge priuiledge aboue my Lord and Maſter. All muſt drinke of Chriſts cup, that will taſte of his glory. Poaerty alſo is neceſſary for diſcipline, as the wiſe-man ſaith, Affliction giueth vnderſtanding, and the rod bringeth wiſdome. Therefore I may ſay with Dauid, It is good for me (Lord) that I haue bene made poore. When affliction is at hand, men ſeek the Lord, and when he chaſtiſeth them, they call vpon him. But heauy is the burden of pouerty: for the Wiſe-man ſaith, A poore man is hated euen of his owne neighbours. And ſurely experience teacheth as much: for a poore man is in no wiſe regarded, neither for counſell nor ſociety.

The poore  
are not re-  
garded for  
company  
or counſell.



Society, be he neuer so wise or honest, vnlesse it be with the poore: he is invited to no mans table, hee is reckoned but as an off-scouring of men, scorned of all: and as the wise man saith, The poore speaketh euen in humility, hee prayeth the rich, but he looketh haughtily, and answereth rigorously & scornfully. Godly Dauid had experience hereof: for when he was in disgrace, when he was brought low, when hee was depriued of his former credit and countenance, when his estate was altered, and Saul the King became his enemy, his friends forsooke him by flocks, and fell from him every day, his acquaintance stood as farre off, and his familiars would not know him, they that were daily at his table disdained him, and became his most cruell enemies, clapping their hands at his pouerty and misery, saying, There, there, so would we haue it. Iob tasted the like deeply. Lazarus, what entertainment hee had in the world, is manifested in the Gospell. And Christ was scorned by reason of his pouerty, and was called Carpenters sonne, esteemed so base that hee was thought unworthy the company of the proud Scribes and Pharisees. Shall I thinke it therefore  
a hard

Pouerty a  
miserable  
crosse.

a hard matter to sustaine pouerty,  
which so many godly haue embraced  
willingly. It was parcell of that cup  
which our Sautour began to vs: for  
he had no dwelling place, hee had no  
house to hide himselfe in: Loe, a poore  
man in the w<sup>or</sup>ld, but behold, he was Lord  
of all. Yet this poore estate of Christ  
terrified the rich man, and made him  
retire, when he seemed willing to fol-  
low Christ. No doubt, but a poore  
estate is a miserable crosse, yet many of  
our godly fathers haue been therewith  
touched, and yet in the end highly  
enriched. Faithfull Iacob was poore,  
and thought it a blessing of great com-  
fort, to haue bread and cloathing, and  
that he only craued of God, who heard  
him and made him rich, wherein hee  
himselfe gloried in praying God, say-  
ing, I can't ouer this Iordan, with my  
stafte only, a poore man, but I returne  
with mighty riches. Ioseph was sold a  
miserable poore slaue into Egypt, where  
he continued two yeres in most poore  
estate a prisoner, but the Lord raised  
him to riches and honour. Dauid was  
not rich, when hee kept his fathes  
sheepe, yet God made him King of Is-  
rael. Elias was forced to begge bread  
and water of the widow of Sarep-  
tha,

tha, yet God by his prouidence gaue him food by a Raven: to teach vs, that he can make the most cruell, and hard harted to giue succour vnto his. These examples moue mee to thinke, that if Gods deare children were poore, and after enriched, hee will giue me sufficient, or a contented minde: God will not alwayes hold his hand fast, not regarding the poore estate of his children: he will in a time conuenient giue what is sufficient. And for my comfort, I will not let slip out of my memozy, and daily meditation, the sweet lesson that Tobit taught his sonne, saying, Feare not, my sonne, for that wee are made poore, for thou hast many things if thou teare God, and flye from sinne, and doe the things which are acceptable to him. And Dauid confirmeth this, saying, The poore, trusting in God, shall not alwayes bee forgotten, neither shall the hope of them that are oppressed, faile for euer. The Lord indeed hath taken vpon himself to defend, preserve, maintain, releue, and sustaine the poore that trust in him: yea, he heareth their desires, and comforteth their hearts and speaketh thus of his owne readinesse to helpe the poore, Now for the oppression of the needy, and the sighes of

A Raven  
bringeth  
food to  
Eliah.

We haue  
many  
things, if  
we feare  
God, and  
flye sinne.

of the poore, I will vp (ſaith he) and will ſet them at liberty from thoſe that oppreſſe them. He maketh the poore that goe forth mourning, to returne with plentifull ſheaves. This is he that releaſeth the poore with bread, that maketh the barren and dry land fat & fertile. This is hee that bleſſeth the poore and needy with the ſhowre of wheat, and feedeth the hungry with good things: hee neither faileth nor forſa- keth the poore. Great are the comforts which I gather by the ſweet experience of Gods continuall preſence.

The rich  
and poore  
haue one  
mother, the  
earth.

Now, to make ſome ſmall reſem-  
blance betwene ſuch as are called  
poore, and ſuch as are called rich, were  
not much from the matter. Common  
experience teacheth every man, that  
they haue all one and the ſame mother,  
the earth: from whoſe bowels com-  
meth as well the poore as the rich, and  
the beggar as the king, and bring like  
riches into the world with them, very  
nakedneſſe, though ſhe ſeeme prodigall  
to ſome, in giuing them largely the  
things which are in her: and againe,  
ſhe ſeemeth to hold faſt her hand, and  
affordeth little to others, and therein  
ſeemeth a partiall mother, that maketh  
ſuch difference of her children, that  
ſome

Some she lets aloft, some she keeps miserable low: so that hente it cometh that some are called poore, some rich, and yet both yeeld like riches backe againe vnto her: the poore repales her with as large a requittall as the most rich, a naked carcase onely. What great gloze is there then in wealth more than in want: onely the vse of a little weight of wealthy things, which are also as vncertaine as life it selfe, for they goe and come, they increase and diminish, as the high Biner will: and yet such is the peeuish gloze that the wealthie haue of the vse of that which is non of theirs, as if they would carry it to the graue with them, they would there build Tabernacles for them and their flatterers: but they suddenly leane it all with griefe, without consideration of the account which they are to make of their stewardship. Alas, if they be but stewards of these mountaines of wealth, of those millions of gold and siluer, and that they be vnder checke of an higher audit, they are in worse case than such as are accounted poore, for they endanger themselves and their soules, if they come short in their reckoning, or haue not disposed all things as the Lord, the owner of these things hath

The vse of a little wealth, and the want of the vse, maketh the difference betweene the poore & the rich.

The richest is but steward of that hee hath; why should he when be accounted rich?

hath ſwilled them. And how hard a thing it is to bee able at that generall reckoning to make ſuch an account as may deſerue acquittance, Chriſt himſelfe hath foꝛeſhewed: it is as poſſible (ſaith he) for a Camel to go thorow the eie of a needle, as for a rich man to enter into heauen: and therefore crieth bitterly againſt them, Wo vnto you rich, for you have your conſolation here. But of the poore of the world he ſaith by James 2.5. Hearken my beloued brethren, Hath not God choſen the poore of this world to be rich in faith, and heires of the kingdome which hee promiſed to them that loue him? If a man then regard the true riches, the godly poore in this liſe is the moſt rich, and worldly wealthy moſt poore and miſerable catifs, becauſe their ioy is but foꝛ an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Again, the poore though to the world miſerable, yet their ponerty continueth but a moment, and their reward is with Chriſt euerlaſting. Theſe things duly conſidered, who will not embrace a poore eſtate to haue a heauenly kingdome? Therefore I will reſt vpon the good plea:

Comfort  
for the  
poore.

pleasure of my louing God, and to him,  
will I call in this my poore estate, that  
I may be releued with the things ne-  
cessary only, as Iacob did, and will bee  
therewith content.

A most sweet prayer in a  
poore estate,

**O** Lord God Almighty, mercifull,  
full, powerfull, and full of wis-  
dome, what am I that I should  
approach before thy Throne, being a  
wretch, formed and made of a little  
dust & filthy earth, whose beauty pas-  
seth suddenly to nothing, when it is  
most flourishing, and most pleasing it  
selfe: yea such (oh Lord) is the varia-  
ble estate of man, that being high, is  
suddenly cast downe, being rich is sud-  
denly made poore, hee hath no certaine  
continuance of his prosperitie for an  
houre. What should then moue men  
to glory in such vncertaine securitie?  
Only he is secure that is vnder the sha-  
dow of thy sacred wings, protected by  
thy blessed arme, and releued by thine  
vnsearchable prouidence. Wherefore  
(good father) alth that I thy silly crea-  
ture am thus cast downe, and made  
(as it were) a by-word among all that  
know



know me, in regard I am become very  
poore, and farre vnable to keepe sway  
with the glorious in the world: I only  
flie vnto thee, as the most safe refuge,  
proppe and meane to support me in my  
low estate. Receiue me, and renew my  
decayes, succour me and supply my  
wants, enable me to iue, and with  
comfort in a sound and vnspotted con-  
science to wade thorow this vale of dis-  
tresse, with carefull and industrious  
trauel in my calling as I ought, wher-  
in, if thou assist me not, I shall faint; if  
thou blesse me not, I shall not prosper;  
and if thou hold me not vp, I shall fall;  
and falling I shal quickly perish: But  
on the contrary, if thou hold me vp, no-  
thing shall cast me downe, but I shall  
stand fast, and shall not be moued.  
Without thee I shall reele to and fro,  
not knowing to whō to repaire in my  
poore estate, ignorant what course to  
take in my wants: I am destitute of  
all helps, all friendship faileth: to thee  
I fly, for with thee is fauour, and with  
thee is abundance of louing kindnesse  
and mercy: I haue no Vellus to pray  
vnto thee for the increase of stocke and  
store: I haue no Jonathan to impart  
my griefs vnto, and who may glue me  
comfort by his faithfull counsell: I  
wan:

Wander here and there for succour, but compassion is no where to be found in the earth : so that (gracious Lord) I am as a miserable man, bereaued of all consolation, depriued of all aid, on all sides forsaken. And thus destitute (good Lord) I rest. What wilt thou that I do in this miserable estate ? Is thine anger Lord, so highly kindled, and thy louing kindnesse so much abated, that thou seemest to refuse to regard these things ? I am thy creature & wilt thou viterly forsake me ? Shall I finde no more fauour at thy hands ? Hast thou forgotten to be helpfull to the poore that call on thee ? Oh, where is that loue thou shewedst to Heltah, when hee was in great misery in the wilderness, wherein thou refreshedst him by means extraordinary, even by a Rauen that brought him fooode ? wher is the loue thou shewedst to Iacob, who in his pouerty begged at thy hands food and raiment, and obtained it with mighty riches ? Gracious Father, where is this thy most sweet comfort become ? Is it shut vp on lyagainst me poore wretch : and shall I taste the sweetnesse of thy benignity no more ? Louing Father, thou canst enlarg my portion, & nothing can diminish thy store

for there is none end of thy treasures.  
The whole sarth, and all the things  
withia the same, are thine, and in thee  
to dispose, and thou canst command e-  
uery of thy creatures to serue for the re-  
leeſe of thy children: thou canst speake  
the word, and what thou wilt is done:  
yea, Manna, the bread of heauen, came  
in shewes at thy word: Quailles, wa-  
ter out of the rocke, and what else so-  
euer might tend to comfort thy chil-  
dren, thou calledst them, and they a-  
bounded: all things are to thee possi-  
ble and easie, and all thy creatures are  
seruants vnto thy will: Silver, gold,  
cattell, the fruits of the earth, & what-  
soeuer is vnder or aboue the heauens,  
they obey thee, for the vse of man: it is  
thou that pullest downe the proud and  
haughtie, and who but thou, can exalt  
the poore, the humble, and the lowly in  
heart: what thou wilt, thou canst doe,  
it is only in thy power alone: thou fee-  
dest the hungry, and satisfiest the poore  
with things sufficient. Lord, I am  
poore, helpe me: helpe me, for the helpe  
of man is both vaine and vncertaine:  
and therefore (good Father) I will  
seeke thee for euer: yea, both early and  
late will I seek thee: for thou art easie  
to be found, and neere to them that seek  
thee.

thee. Thou wast neere to Jacob when  
hee slept in the mountaine: thou wast  
neere to David when he was in the  
wildernesse of Ziph: thou wast neere to  
Daniel when he was amōg the Lions  
thou wast neere to the Three children  
when they were in the fire: and thou  
wast neere to Joseph in the prison:  
therefore wheresoeuer any of thy chil-  
dren seeke thee diligently, there they  
shall finde thee: in the temple, in the  
priso, in their houses, in the fields, nay  
in the most vncooth, strange and deso-  
late places that are, euen there art thou  
also. Good Father, sith therefore thou  
hast alwaies beene so readie to protect  
and comfort all our godly fathers, I  
will not but trust in thee, and in trust-  
ing in thee, I will seeke thee: and in  
seeking of thee, heare mee, and in hea-  
ring me, oh Lord succour me, reloue me  
and let mee no longer bee destitute of  
thine assistance, for I faint for want of  
thy presence. Deare father, thou hast  
promised neither to faile nor to forsake  
thy children: then I cannot despaire  
of thy helpe. I assure my self thou wilt  
come in a time most acceptable for me,  
and wilt supply all my wants, which  
are manifestly knowne to thee, and all  
things folloew thy sacred decree. Ho-  
ning

ting Father, I humbly ſubmit myſelf my ſoule and body, and all that thou haſt giuen mee, to bee diſpoſed at thy Will: do thou what thou wilt, ſend help when thou wilt, and worke for me euen as thou wilt, and giue me a patient acceptance of my poore eſtate, that waiting thy leaſure, it may bee enlarged as thou ſeeſt conuenient for me: and whether it bee pouertie or riches, whether liberty or impriſonment, that thy Will ſhall thinke meet to lay vpon mee, bee it as thou wilt, for it cannot be but for the beſt: for thou art louing, mercifull, powerfull and prouident, therefore will I feare nothing, but obediently attend thy Will.

O Lord increaſe my faith.

Penſ. I thanke my G O D, through whole gracious goodneſſe my heart is greatly quieted, and my ſoule comforted: in mine extreme neceſſities I haue receiued moſt ſweet inward conſolation, by my conference with him who is moſt ready to heare. And now I will wait through faith, which is the euidence of things not ſeene, for the performance of that which I deſired of my God.

Hope.

Hope, Thou must indeed wait with patience Gods good time: for vnllesse thou bee armed with patience, all the rest of thy vertues will bee altogether blemished: and therefore in any wise stay not vntill thou haue attained patience, the mistresse and gouernesse of all thine affections, which keepeth thee within the list of a contented minde, howsoeuer it fareth with the outward man. Therefore the patience which thou must seeke and embrace, in all things must be a ioyfull acceptance of thy misery, not as compelled, but cheerefully resting vnder the burthē of thine aduersity, which then, although it seem to make thee sigh by reason thou seest no end of thy griefes, it shal in the mean time cloath thee with spirituall ioy. Patience stalethe thee from fainting in any distresse: yea, when neither friend, counsell, nor any comfort appeareth, when all things seeme to be ouerthrowne and desperate, then is patience the remedy, which like a mighty Giant beareth it out with a godly courage. True patience longeth the afflictions which shee suffereth: and if thou attaine to this patience, thou shal giue praise to God in the midst of thy tribles, and submit thy self to his iudgement.

Without patience or the vertues are nothing.

The singular effects of patience.

ment, when thou art pꝛeſſed with diſeaſes : neither can pouertie keepe thee backe, or hinder thee from commend- ing highly the great bounty and good- neſſe of Almighty God. The mother of this pꝛecious and admirable Jeſwel  
 is tribulation, affliction, pouertie, and  
 croſſes. Patience alſo begetteth exper-  
 ience, and experience hope, & hope, ma-  
 keth not aſhamed.

The mother  
 of patience  
 is affliction.

It is then concluded by the holy A- poſtle, that tribulation maketh not a- ſhamed. For why : faith, whereof we haue ſpoken before, is that euidence of things not ſeene, which ſo woꝛketh in time of tribulation and affliction, that it aſſureth the afflicted, that his deli- uery, his eaſe, his comfort, and his re- leeſe is comming. So that this tribula- tion and affliction ſeaſoned with faith, woꝛketh patience, a contented tolerati- on & ſufferance of the miſery pꝛeſent, which patience bꝛingeth forth expe- rience : namely, it hath prooſe of Gods continuall pꝛouidence, wherein he woꝛ- keth mightily, and beyond the capacity of mortall man, the great toy, eaſe, com- fort, releefe and releaſe of the faith- full afflicted, and that by ſo many ad- mirable means, that of this experience ſpringeth hope which woꝛketh through the



the same experience, by an indebted assurance, that such success will follow patient expectation. So that this appeareth to bee the whole furniture of a true beleuer, Faith, Hope, and Patience, which being ioyned together in thee, thou shalt find, that as faith is the ground of things which are hoped for, and maketh them (as if were) present before our senses, & our selues as certaine of them as if they were in our hands: so hope maketh vs attend the time, restraining our corrupt natures from practising any vniuersall means for the supply of that we look for. And hauing the working of these two singular vertues in thee, Faith & Hope there is no place of impatience, of grudging, of griefe, or of desire to seeke sinister deuices for releefe: but setteth downe his rest and resolution, to be as cheerefull and full of ioy in distresse, as in any prosperous euent whatsoeuer. So did the Three Children when they went to the fire, they said, Though God would not deliuer the, yet would they not dishonour him. So resolute and patient was Paul, who said, Though he kill me, yet will I trust in him. Such is the fruite of true patience. It is necessary that thou be tried

Hope  
groweth  
experience

The off  
of hope

With affliction, and delay be comforted, for that is to the end that thou shouldest bee fully armed with these vertues, and haue experience, how in his prouidence God worketh for thee: yea, thou shalt finde, that as the promises of God are onely sure, so ought thy faith and hope to bee grounded vpon God, onely sure.

Pens. Well, I see that I was farre from perfection, without hope and patience, and therefore sith thou hast so largely shewed mee the effects of these vertues, I will, as in other thing, flie vnto God, who I see is most ready to receiue and heare the petitions of such as call on him in faith, I will submit my selfe to his will, in patience, how and when to be relieved of mine hard estate.

A godly prayer to abide Gods leasure for helpe in affliction.

**O** most gracious God, most louing and deare Father, I fall downe before thee, I giue thee glory, worship, and praise for evermore. Though I, a miserable, wretched and vnworthy creature, haue long cried vnto thee, lifting by my voice in lamentable

ble complaint vnto thy Majesty, that thou wouldest vouchsafe to heare and looke with a most gracious eie and tender affection vpon my miseries, and cure me of the calamities wherewith I am oppressed. But loe (oh Lord) I see and consider, that my sins which are many, mine iniquities which are odious in thy sight, haue caused thee to delay thy helpe. And I acknowledge, that worthily thou withholdest thy speedy releefe and succour from mee: yet deare God and louing Father in Iesus Christ, call yet againe at the length thy tender fauours, promised in thy Sonne to memorie. And although thou seem to absent thy selfe very long, and nothing at all to regard the words of my complaint, for triall of my patience: bee pleased at the length, euen when thou seest thy time most expedient for mee, to turn againe vnto mee in loue, and let me taste againe of thy ready help. And in the meane time let me be inwardly strengthened with a patient acceptance of what thou wilt shall light and lie vpon mee, praying thee to lay no more vpon me than I am able to beare. Let mee finde that thy yoke is easie and thy burden light, and let my crosses bring forth patience, and let pa-  
tience

ſilence bring forth hope, that I waiting  
 with joy, and in a cheerefull conſtan-  
 tie, thy releefe bee not aſhamed of my  
 preſent afflictions : and let thy ready-  
 outſtretched arme be a continuall prop  
 to ſupport mee, as it was to Paul, to  
 whom thou ſaidſt, Feare not, my grace  
 is ſufficient for thee. Oh let that thy  
 grace be poſſezed out vpon mee (good  
 Father) and it ſhall preſerue me that I  
 ſlip not in the perils wherein I ſtand:  
 ſo in patience ſhall I reſt thy fatherly  
 good will and pleaſure, as did Dauid,  
 Job, Joſeph, Daniel, & others diſtreſ-  
 ſed : and by thy Fatherly goodneſſe in  
 the end receiue like comfortable iſſue &  
 ſucceſſe of my hope as they did. And  
 grant (deare Father) that my ſinnes,  
 by reaſon whereof I am thus viſited  
 with thy heauie hand, may be no barre  
 vnto thy mercies, but that they may be  
 covered with the robe of thy Sonnes  
 innocency, whoſe continuall mediati-  
 on for me in mercy accept, that it may  
 worke for mee a timely deliuey out of  
 all my euils, leſt that (good Father)  
 the tedious continuance of a miſerable  
 eſtate caule mee to faint, being of my  
 ſelfe weake, and not able to endure  
 what I am willing: for the ſpirit is  
 willing, but my blame & corrupt fleſh  
 is

is weake, and ready to sinke vnder the least distresse. And therefore (deare God) tarry not ouer long, bee not absent fro me alwaies, but rather in loue come & embrace me againe and againe, that I feeling the sweetnes of thy presence, may with cheerful patience continue thy leasure in releuing mee. So shall my heart within mee reioyce, & I shal sing praise vnto thee with daily desire to bee renewed in the inner man, howsoeuer the outward man be mortified daily by thy sharpe correction, and seeme to be at the point to perish. Into thy hands (most gracious Father) and into thy blessed protection I commend mine estate, be it vnto me as thou wilt, send me help when thou wilt, and as thou wilt. Thou art wise and all-sufficient, therefore will I wait thy good pleasure in all things.

O Lord increase my faith.

Hope. Thou beginnest now to be well armed against all crosses, wherein also patience, whereof thou beginnest to haue some taste, will be a great ease, and breed thee great consolation: so that now, if thou feele thy self touched with any other troubles, thou knowest the  
Why?

Physician who will heale thee without money.

Penſ. I am highly bound vnto you for your ſweet counſels, whereby indeed I am in a reaſonable good ſort inſtructed how to behaue my ſelfe in the troubles which preſently I am touched with: yet I ſee, that ſuch is the nature of knowledge, that one ſparke enkindleth another: and againe ſuch is the nature of trials, croſſes, and calamities, that one preſently followeth another, as the ſwanes of the ſea, that neuer ceaſe. And ſith that man, and eſpecially everyone who the Lord loueth, is as a ſtorehouſe of aduerſities, wherein the Lord hath laid vp all kind of miſeries, which hee calleth one after another, to trie his withall, and there is not that calamitie, which hath happened to any but may happen alſo vnto me: & therefore if I may craue your kindneſſe ſo farre I will call to mind euery affliction that happeneth commonly to man, that by your good direction being recorded, it may reſt as a glaſſe for my ſelfe & others to looke into, being any waies afflicted, and that it may ſeem as a cloſet of precious ſalues, to be applied to all calamities, whenſoener they happen. Infinite are the croſſes that happen vnto

One trouble  
ſhall follow  
another

to men, but I would gladly make provision for comfort in the most principall, as imprisonment, which is an heauie crosse, enemies, slanders, sicknesse, disobedience of children, and crosses in household gouernment, an such like.

Hope. What wilt thou then that I say therein?

Penf. I would gladly heare your counsell what were to be done, if it should please God to lay imprisonment vpon me, which is a very sharp punishment deprivation of liberty, which nature altogether abhorreth.

Hope. To speake of imprisonment, is to enter into a matter very intricate for that the causes are infinite: for there are some imprisoned for theft, some for murther, some for treason, some for conscience and the true testimony of religion, some for debt, some for one cause, some for another. But as I take it, there needes nothing to be said of the three former, but onely of the two latter to comfort thee withall: yet will I touch them all briefly, that al may haue comfort, that I may run ouer the rest of the afflictions with such celerity as is expedient. Although it bee a matter most contrary to flesh and blood, to suffer imprisonment, for that all men de-

Diuers causes of imprisonment

light



light in freedom and liberty, yet is it many times seeme that it is the lot, not only of the wicked, but of the most godly, sincere, and best men, to bee restrained of this sweet blessing, liberty of body, sometime without desert, sometime in iustice, as a reward of sinne, negligence of our callings, and other infirmities. But to speake vnto the malefactor, who suffereth for his offence by the law, he mu't make of his necessitie a vertue, that is, to take with patience that which he cannot auoid; and being captiue, let him be mindfull to sorrow more for his offence than for want of his freedom, and by vnfained repentance let him take hold of the louing promises of Christ, who as hee was ready to receiue the penitent theefe, so hee is ready to receiue euery true penitent offender. And therefore whosoever findeth by examination of his conscience, that his offence by the law deserueth death, let him not despair, but put on a resolute patience, with hearty repentance, and full trust in the merits and mediation of Iesus Christ, whose death shall bee his life. For the offence committed through frailtie, though the law impose death, yet true repentance findeth fauor, for =  
ned

The imprisonment  
dought to sorrow  
more for  
his sinne,  
than for re-  
straint of  
liberty.

ned with faith, and place of pardon,  
and forgiveness with God: and the  
same day that he shall die for his fault,  
the same day shall he be with Christ in  
Paradise. But this giveth not scope  
to sinners, wilfully to run into unlaw-  
full actions, presuming that future re-  
pentance shall obtaine remission for the  
crime committed: for as God is mercif-  
full, so is he iust.

Some fall into this miserable cala-  
mitie through debt, wherinto they fall,  
as in a dreame: for while this danger  
is a growing, it worketh like a plea-  
sing poison, for the begrowing is most  
pleasing, and the spending delighteth  
flesh and blood. But when a prodigall  
hand hath wasted what was not his, &  
a careless heart seeketh not to pay the  
old, but to achieve more, and so by de-  
grees steppeth by aloft, in the w to the  
world that hee is a man of account, a  
man of great reckoning, and to bee re-  
uerenced, though that which he eateth  
and that which hee proudly letteth in,  
be other mens: he is suddenly taken by  
the throat, & Pay that thou owest is the  
salutation that his friend aforesaid af-  
fordeth him, and without paying there  
is no praying availeth, but the matter  
is referred to the mercilesse, who end  
the

Imprisoned  
or debt,  
wherinto  
they grew  
to live pro-  
digally.

the controuerſſe with cruell captiuitie  
and impriſonment: Haue patience with  
me and I will pay thee all, ſtandeth not  
payment or reſpite.

Poore mea-  
ning well  
imprisoned  
for debt.

Another ſort there are, that come  
into miſerie by a more tolerable occa-  
ſion, as by loſſe of goods, by ſickneſſe  
by great charge of children, and ſuch  
like meanes: ſuch are obliged to make  
friends in the world for aide and reliefe  
to ſupport their eſtates, leſt they ſhould  
periſh in their wants. Alas, who know-  
eth not the bitterneſſe of want? It is a  
moſt cruell burthen, yea, ſuch an euill  
as none can indure: for nature muſt  
haue its ſuſtenance, infants muſt haue  
their maintenance, elſe nature quickly  
decaieſh, and they cannot endure. Hee  
therefore that taketh an honeſt indu-  
ſtrie, and trauelleth faithfully to per-  
forme this duty by his owne labours  
in this behalfe, and all his godly ende-  
uours, will not extend to performe his  
duty herein, ſo that hee is obliged to  
borrow of the able to ſupply his wants  
and that againe and againe, as his oc-  
caſions require, that he becommeth ſo  
expely indebted at the length, that all  
his neceſſaries will not ſuffice it: then  
his cruell Creditors take an hard and  
inturious courſe, and ſo caſt him into  
miſerie.

miserable thraldome, where he is constrained to spend his daies in continuall sorrow. Alas, what can this auaille or pleasure a Creditour, to see a man as deare as himselfe in the sight of Almighty God, by his meanes so to be plunged in the filthy and loathsome puddle of imprisonment, where is nothing sweet, but all tedious, irksome, and full of griefe? Surely, if such a man die in this miserable thraldome, it will be hard for the Creditour to answer it, although the Law, which is only rigour, can tell him, that there is due proceeding against him, without error, and therefore he standeth cleere, and that which is done the law did it, and not hee. But let him withall call to minde, that in the mean time loue is gone, charity is not in him, and hee forgiveth not. How can he then say, Lord forgive me as I forgive? This is worthy so be noted: but worldly men are frozen in their hearts, and there is no impression of mercy can haue place there. How then can they expect mercie for doubtlesse, what measure every man measurcth to his brother in this life, the same he shall receiue in the life to come, whether it be loue or hatred, mercie or rigour. But now for the comfort

If a poore  
debtor dy  
in prison,  
it will be hard  
for the creditor to an  
swer it.

The poore  
man in pri-  
son, in heart  
desirous to  
pay, hath  
paid the  
debt before  
God,

For of such a poore prisoner, thus much  
I will say, that he retaining an honest  
and carefull desire to pay what he ow-  
eth, though he be unable, he hath area-  
dy paid his debt in his heart, and hee  
may comfort himselfe in this, that hee  
hath not borrowed as the wicked, who  
purpose not to pay: and though he rest  
in captivity, hee may assure himselfe,  
that he hath the freedom of conscience  
and peace thereof, which passeth the  
vnderstanding of the wealthy, who  
swallowing in their abundance, thinke  
every extreme lawfull that they inflict  
vpon the poore.

Some im-  
prisoned  
vpon dis-  
pleasure,

Some are imprisoned vpon displea-  
sure, and for speaking a truth, as was  
Micheah, who at the wil of Ihab, was  
committed to prison, and was fed with  
the bread and water of affliction, 1 Kin.  
22. 27. So was Paul, 2 Cor. 11. 23.  
Some of slander, as was Joseph, Ge.  
39. 21. Some for a sincere affection to  
the Truth, as were the three children.  
Many other causes there are, needlesse  
to be touched. Whosoever therefore is  
touched, and restrained of libertie for  
any of these causes, it is the most sweet  
consolation to flie vnto God, whose  
helpe is then most readie, when mens  
cases are most desperate, and seeme to  
bee

be without hope of releefe: and there-  
 fore saith Dauid, Hee is a strong tower  
 for the oppressed, and a sure and cer-  
 taine refuge for the afflicted. And a-  
 gaine, The poore shall not alwaies bee  
 forgotten, neither shall the hope of them  
 that are oppressed faile them for ever.  
 Therefore did Dauid in the like case  
 comfort him selfe in the Lord, as ap-  
 peareth, 1 Sam. 30. 5. and said, Lord thou  
 hearest the complaints of the poore, and  
 comfortest them that are in prison, and  
 bendest thine care vnto them. Psal. 10.  
 17. Whereby it appeareth that such as  
 are thus depriued of their libertie, must  
 flie to God for freedome, who, as Da-  
 uid saith, despiseth not his prisoners.  
 Which appeareth by Ioseph, who be-  
 ing shut vp in prison, which was an  
 ignominious thing to the world, was  
 not only not despised, but the Lord  
 made it a preparatiue for his high ad-  
 uancement. Although when hee was  
 in prison he was in miserable case, the  
 very iron pierced his feet, he was wea-  
 ried with fetters, and that not for a  
 moneth or two: it was for two yeeres  
 and more: in all which time he waited  
 the Lords leasure: and depending on  
 his prouidence, he gaue him fauour in  
 the sight of his cruell Jailor. See fur-  
 ther,

ther, what the Lord worketh for his ſincere ſervants, hee ſent his Angell and opened the priſon doore, and willed his Apoſtles to go forth, Act. 5. 18. So he did to Peter, though he went bound with two chaines, and guarded with ſouldiers, and under two ſtrong gates whereof the one was an yron gate, and by the providence of God his chaines fell from him, and the Angell of God opened the gates, and brought him into the towne, and deliuered him out of the hands of Herod, who ſought his death, Act. 12. 4, 5, 6. The like mercy did God ſhew to Paul and Silas, who were put into the inner priſon, and their feet faſtened in the ſtockes, and yet at midnight, by Pauls prayer, their bands fell off, the doores were opened, and they might haue departed, Act. 16. 24. By theſe exampls it appeareth that the Lord is able to worke meanes extraordinary, if need require, for the freedome of his children, and can raiſe vp a thouſand meanes to releaſe them, if he finde them truly penitent for their ſinnes, truly faithfull in him, and truly zealous continually to call vpon him. Then will hee liſten to their cries, and in a time conuenient deliuer them: yea, if their caſe be neuer ſo

The Angell  
of God deli-  
uereth  
Paul and o-  
thers out of  
priſon.

God can  
worke ex-  
traordinary  
meanes to  
deliuer his,  
if it be ex-  
pedient.



so hard and desperate: for the more  
 dangerous the estate of his children is  
 so much the greater is his glory, ha-  
 uing deliuered them. Therefore, yee  
 that feare God, feare not, but call con-  
 tinually vpon him, and hee will moll-  
 ifie the hard hearts of your Creditours  
 and aduersaries, or else hee will worke  
 some other meanes, when you least  
 thinke of liberty. But let him that is  
 thus shut vp, depriued of his liberty,  
 call continually to mind, That it is  
 for his finnes secret or knowne, how-  
 euer soeuer he stand in his own con-  
 scit: and cleansing his affections by  
 heartie repentance, and humiliation  
 before God, he may assure himself that  
 God is louing vnto him, and that he is  
 present with him enen in prison. And  
 withall it is necessary to haue regard  
 how to spend the time, being thus shut  
 vp: for no doubt, there are some which  
 giue euident testimony that they are  
 carelesse either of the seruice of God or  
 how or when to obtaine their libertie.  
 Such surely are they that delight only  
 in belly-cheere, and being puffed vp  
 with gluttonie, betake themselves to  
 vncommendable exercises, as carding,  
 dicing, bowling, and that after a sin-  
 ner maner, one to rob another of their  
 money

There must  
 be regard  
 had of the  
 exercise to  
 be vsed in  
 prison.

money, with swearing and blasphemy. Againe, some there be that seek to make prize of the simple that enter newly amongst them: which things are tokens of a more dangerous thraldome to come. But some (no doubt, and they are highly to be commended) spend their daies in godly exercises, as in reading the comfortable Scriptures, in praying, in conference of God, of his comforts, of his mercie, of his providence, and of his iudgements, of whom there is no doubt but the Lord hath a fatherly care, which he will shew in his good time. It is a great comfort to a good man imprisoned, to haue some godly associate with whom hee may take sweet consolation by Christian conference, and (no doubt) it shall be vnto him more sweet than any other exercise whatsoeuer, though moderate exercises in the feare of God may be also vsed. Let it not be thought strange to proue that profit may grow by imprisonment.

Imprisonment (no doubt) is grieuous and irksome, yet is there great vse thereof to be made, and profit to be taken: for surely to a godly man it is as a schoole of knowledge and vertue, though to the wicked it is a puddle of  
 oil

It is good  
 to haue a  
 godly com-  
 panion in  
 prison.

all vice. Libertie is the sweetest com=<sup>Libertie</sup>  
 panion that a man may walke withal, <sup>sometimes</sup>  
 but yet it often bringeth a man to sun=<sup>hurtfull</sup>  
 dye evils it leabeth him to wantonnes  
 to vanitie, and draweth him to many  
 dangerous evils: for freedom hath a  
 large walke, and nature leazeth vpon  
 euery pleasant baite, where by the poore  
 soule is often inuenomed with the in=  
 chantments of sin, so that it is deeply  
 indangered, and that by libertie. For  
 see wee not euery estate and degree to  
 abuse it? Truly, libertie, which is the  
 freedom of the body, may be said to be  
 the Lady and mistress of the affections,  
 and the affections to be framed accor=  
 ding to the large constrained compasse  
 of libertie: for when men are young,  
 lustie, and strong, their liberty then  
 reacheth infinitely, and then their affe=  
 ctions stray into a thousand sinnes: but  
 when they become old, impotent, and  
 diseased, and the body restrained into  
 a lesser walke, then are the affections  
 forced to stay themselves within the  
 limits of lesser compasse. The like doth  
 imprisonment, wherein when the body  
 is shut vp, it is contained within the  
 walls, where the eye hath not his scope  
 to behold, nor the eare to heare the va=  
 rious which are common abroad, and  
 there=

therfore is the unpriſoned (in that) happy: for if the body haue no free outgoing and ingoing as nature deſireth, which is contrary to fleſh and blood, yet where the Spirit of God worketh there groweth a conſideration of the place where hee is, and thence a conſideration, with a ſound reſolution to abandon the memorie of the vanities which ſeduced his affections, being in the high way of liberty, and to embrace a ſolitary life, wherein hee may frame all his ſtudies and deuice to meditate of heavenly things, which being once taſted, it will yeeld ſo ſweet fruit, that the ſoule at length will only thiſt for vertue, & the fruition of ſacred things. So that reſtraint of liberty is vnto the godly the very ſtep (as it were) to a godly life: and ſuch as yet haue not the true feeling of the feare of God, may learn how to frame themſelues to ſuch a courſe as will at the length bring the vnto commendable vertues. Thus may euery man whatſoeuer, vpon whom this hard lot of impriſonment is caſt, make proſit thereof, and eſpecially if hee accept it with a patient waiting the Lords leaſure, and continue in all godly and vertuous endenours.

A Prayer to be said of such as  
are in prison.

**O** Lord, most louing and all-sufficient, absolutely able to doe what thou wilt, I see that thou canst not abide thy children to go astray, and to follow vanities, but thou art thy selfe zealous of thine owne glory, and desirous of our saluation. And although thou seeme of long time to wink at our sinnes, and to make no account of our transgressions, yet dost thou at the length call vs to an account by affliction, which thou layest vpon vs in diuers manners euen as thou wilt. And I confesse (good Father) that thou hast worthily found me out in my sinnes, and hast iustly cast mee downe into this ignominious pit, into this miserable place of thraldome, and hast suddenly shut me vp in prison, depraiued me of the liberty wherein I lately wantedly wallowed, as though thou hadst not seene it: wherein (gracious Father) I confesse thou dealest most fauourably with mee, though thou suffer thereby the body to perish for a season, yet it is a sound medicine for my poore diseased soule, which vnlesse thou hadst

thus fatherly reclaimed mee, had bene  
ouerwhelmed with sin and deadly se-  
curitie ere this time: and therefore I  
heartily giue glozy vnto thy name, who  
hast not suffered me to stray for euer,  
but hast restrained my body within the  
limits of this loathsome prison, where  
yet mine affections, which are grosse,  
will seek to range abroad after the ac-  
customed vanities, wilelle thou (my  
most carefull and loning father) re-  
straine them also within the limits of  
thy feare: so shall I make mine impris-  
onment profitable, namely the liberty  
of the soule: for (Lord) I see that then  
hath the soule most freedom, when the  
body hath lesse libertie. For while I li-  
ued at large, and walked in the plea-  
sant pathes of licentious liberty, I fol-  
lowed euen with greedinesse the sensu-  
all desires of the outward man, which  
brought my poore soule into a most  
dangerous spirituall imprisonment.  
But now (oh Lord) I feele a contrary  
working, for the flesh, though it be yet  
prone to vanities, it wanteth the scope  
to performe what it desireth. And  
therefore (deare father) I beseech thee  
season mine heart with thy feare, and  
mortifie in mee the corrupt & unseem-  
ly affections which seem to break forth  
in

in me, and let both body and soule haue  
the free libertie, will and ablenesse to  
serue thee only, and only rest and rely  
vpon thy prouidence, to bee comforted  
and released of their miseries. Giue  
me true and vnfained repentance, and  
accept mee into thy most gracious fa-  
uour, wherein thou canst also ease mee  
of my calamities, and cure mee of the  
griefes which my distresses do procure.  
Afford mee the spirit of inward pati-  
ence, which shall bring forth the true  
consolation of my soule. Call to minde  
the mercies promised in Iesus Christ  
and therein at thy good pleasure restore  
me to libertie both of soule and bodie.  
Thou art my keeper, my comfort, and  
inward ioy: yea thou art my deliuerer.  
Work thou in the hearts of such as set  
themselves against mee, that they may  
see thy fauour, and that the bitter fruit  
of extremitie proceed not from them.  
Thou rulest the hearts of all men, and  
canst mitigate the rigour of the most  
cruell men: thou didst alter the nature  
of the Lyons, that they had no pow-  
er to annoy Daniel. It is as easie  
for thee to change the cruelty of mine  
aduersaries into mercy. All thy crea-  
tures stand at thy command. Can  
could not hurt Jacob, because thou



hadst decreed the contrarie. The fire  
did not execute it nature vpon the  
thre children. The water of the Red  
sea did shew fauour to thy children.  
Thou art as able (I know) to over-  
rule these hard harted men at thy plea-  
sure, or to worke some meanes where-  
by I may stop their greedy proceedings  
against mee. Oh make haste to helpe  
me, oh my God, and deliuer mee out of  
all my dangers: set mee vpon a sure  
rocke, and in the time wherein thou  
hast decreed it, let mee taste againe the  
sweet comfort of liberty, lest if thou al-  
waies leaue me, mine enemies say thou  
hast not respect vnto my prayers, nor  
regard of my miseries, and so pursue  
mee with deadly cruelty, while they  
thinke there is none to helpe. But let  
them see (deare Father) by thy merci-  
full deliuering of mee, that thou art  
both able and ready to helpe mee, and  
that thou neuer failest the afflicted, cal-  
ling on thee. And though thou suffer  
me to perish in the flesh, as the thief on  
the crosse, yet wilt thou rescue mee to  
eternall consolation and freedome. Bee  
st vnto mee (O Father) as thou wilt, I  
will wait with patience thy gracious  
leasure, knowing this assuredly, that  
although thou hast shewed mee great  
trou-

troubles, and many miserable aduersities, and brought mee euen to the doore of death, thou wilt yet returne and re-  
uiue me, thou wilt come againe in loue and raise mee out of this horrible pit, thou wilt couer mee from all the shame of men, and thou wilt renew in mee my decayed thoughts, that I may meditate only on thy Law. Then thou shalt anoint my head with fresh oyle, then shalt thou prepare my table a new, and furnish it with comfortable plenty of all good things, mine estate shall be changed as the renewed age of an Eagle. But Lord, when shall these comforts appeare? When shall the day of consolation come? Rebuke and ignominy haue wounded mine heart, and this misery lay heauily vpon me, while I looked for some man to help me, and when I found none, I thought, I will returne vnto thee, my God, in whom is life, health, liberty, comfort, mercy, and all fulnesse of ioy. Heare me therefore (oh Lord) for thy louing kindnesse is sweet. Draw nere vnto my soule, & redeem me, & I will praise thee for ever, & the men that now seek my ruine shall say, We haue pursued the man that hath the Lord for his defence. And the godly shall see this and be glad, they that feare

thee ſhall reioyce, becauſe they ſhall ſee  
by experience, that thou heareſt the  
poore, and deſpiſeſt not the priſoners.

O Lord increaſe my faith.

Againſt  
enemies.

Hope. The next croſſe which follow-  
eth, in thy request, to be ſpoken of, is  
the crueltie of enemies, who in theſe  
daies are in great abundance, and eſpe-  
cially againſt the godly, who couet to  
liue ſincerely in this life. And it muſt  
needes be, that ſuch aduerſaries en-  
creaſe, becauſe the diuell is now moſt  
induſtrious, and al his agents, to bring  
ſinne to the top, and yet he ſeeketh but  
his owne ſpeedy damnation, for his  
kingdom is of this world, and his con-  
quiſtion is already decreed to be perpetu-  
all: now therefore he ſtandeth at the  
doore of euery heart, and ſeeketh to in-  
uenom the ſame with poiſon of deadly  
enue. Thus he began with Cain, and  
left not, vntill hee had murdered his  
brother Abel. The examples of his  
practiſes in poiſoning men with enue  
are many, and the experience ſo com-  
mon, that few examples neede at this  
time. He raiſed the ſonnes of Laban to  
hate Jacob: Joſeph's brethren to hate  
him: Saul to hate David: and infinite  
others.

The practi-  
ſes of the  
diuell in  
wiſingenuy  
againſt the  
godly.

others in holy Scripture. But he that looketh now into his cunning devices shall see greater, and more then can be numbred: whereof grow treacheries, treasons, murders, poisonings, and a thousand diuellish pranks put in execution, to shew, that the day is come, spoken of long ago: That the loue of many should waxe cold. Then it must needs follow, That hatred and enuie must become hot and furious, as indeed they are. Therefore it behooveth euery man to seclude all occasions of conceiuing of displeasure, for thence springeth malice, and from malice hatred, which is a most subtil sinne, and dangerous, for it is often carried long time, like a sparke of fire, in the heart, and at length breaketh forth, and consumeth oftentimes a mightie ruine. And euery childe of God must assure himselfe, that there are some which couer such sparks with the a-hes of dissimulation, which at the last breaketh forth, for their triall: and God who manageth all, will suffer none to worke beyond his good pleasure. Though sometimes it bringeth death vnto the most innocent, as it did vnto Stephen, to John Baptist, and to Christ himselfe, who was betrayed by the poisoned

Hark

Men must  
beware  
to conceiue  
offences.

To carrie  
hatred is  
dangerous  
thing.

he inno-  
cent are  
oneft de-  
cied and  
trapped  
in coun-  
terfete lone.

is need-  
y to haue  
e cruell  
any.

spark of the deadly venom that long  
lay hid in his deceitfull breast that  
betrayed him: yet plainly some of him  
whom he betrayed. This is a dangerous  
crosse, and carefully to be weighed,  
considering that a sword may be co-  
uered vnder A halfe friend: Dissimula-  
tion may change deadly hatred into ac-  
ceptable love in shew: and therefore  
may the most simple and innocent be  
soonest intrapped with sweet and plea-  
sing words, when as wee see there is  
deadly payson in the heart: there may  
be honey in the mouth, when gall is  
with in the bosome: and that causeth so  
many outrageous evils to be commit-  
ted vpon the least suspicious. And  
therefore it is a conuenient thing for  
euery man, and most necessary, to haue  
one enemy, whom chiefly hee feareth,  
and whom hee may account his mortal  
aduersary: for by the dread of him, hee  
shall so arme himselfe with in & with-  
out, that hee may thereby preuent the  
subt/praetises of a secret enemy, which  
might otherwise rush on him suddenly  
finding him selfe provided but a Chri-  
stian must be friend to all. If it be wel  
considered, the Lord dealeth like a lo-  
uing father, in trying his with ene-  
mies, for that it giueth them a cause to  
be

bes continually watchfull, and to gloue  
careful eie vnto their treadings, know-  
ing this, That the enemy will pry in=  
to euery stepp, and looke into all their  
proceedings, and finding opportunity,  
will surely betray them: nay, they will  
take wicked, peruerse, & Unister coun=  
sell against them, and will refuse to ex=  
ecute no faile meanes to bring their  
wickednesse to effect: whereby wee are  
giuen to consider, that in earth there is  
no peace to the children of God, but are  
on all sides oppressed and cast downe,  
when the wicked prosper like the green  
Lazell, and seeme to exceede in pride  
the stately Cedars. Now when our e=  
nemies vomit out their cruelties, and  
thunder out the furious fruits of ha=  
tred, thou must not flie to the sword, as  
great Goliath did, nor feare: but as  
Dauid did, run to the protection of the  
Almightie: so will the Lord not only  
defend thee: but will cause even the  
mightiest enemies to feare thee, as hee  
did the enemies of Jacob, when hee  
tranelled towards Bethel: Genes.  
chapter 35. verse 5. 6. Search the  
Scriptures, and thou shalt find many  
comforts touching this matter.  
It is recorded, Leviticus 26. 7, 8.  
Ye shall chase your enemy, and  
they

The godly  
must looke  
for no rest  
in this life.

they ſhall fall before you upon the ſword  
ſue ſhall chaſe an hundred, and an hun-  
dred ſhall put a thouſand to flight. Her-  
by it appeareth, that if force and vio-  
lence be offered, that thou put not thy  
confidence in outward things, but  
in the hand of Almighty God, who  
will teach thy fingers to fight, if it  
be convenient. If thou therefore  
ſerue the Lord as thou oughteſt, hee  
will not only deliuer thee out of thine  
enemies hands, but will lay heauy  
curſes vpon them: ſo that thou ſhalt  
ſee that ruine and deſolation to fall vpon  
themſelves, which they haue pra-  
ctiſed againſt thee, Deut. chap. 30.  
verſe 7. And this mighty God can vpon  
a ſudden alter the fierie paſſions  
of the moſt furious, as hee altered  
Saul, when hee had vowed to kill his  
brother Jacob: in ſtead of it hee moſt  
kindly embraced him, and kiſſed him.  
And where it is the nature of enemies  
to ſpeake euill of men, and many times  
without cauſe, as Dauid affirmeth, yet  
if thou depend vpon thy God moſt po-  
werfull, they ſhall be conſtrained to al-  
ter their thoughts, & vſe better words,  
as Saul, who though hee ſought Da-  
uids life, yet was forced when hee met  
him, to ſpeake ſweetly to him, ſaying:

God can  
ſuddenly  
turne the  
heart of  
the moſt  
ruell ene-  
mie.



Is this thy voice my son David? And  
 Saul lift up his voice and wept, 1 Sam.  
 24.7. So shall thine enemies, if thou  
 feare God, be forced to speake friendly  
 vnto thee: yea, even then when they de-  
 termine thy hurt: for God hath their  
 hearts, hands, and tongues in his  
 power, rule, and direction, as appea-  
 reth also by Saul, who said, I have sin-  
 ned, come againe my sonne David, for I  
 will doe thee no more harme, 1 Sam. 26.  
 21. May he went further, and said,  
 Blessed art thou my sonne David.  
 The great tyrant Pharaoh was forced  
 to aske Moses and Aaron forgive-  
 nesse, Exodus 10. 17. What injury can  
 there bee pretended against him, which  
 hee cannot ppenent? Did not the Jews  
 say and sweare, and vowed deeply,  
 that they would neither eat nor drinke  
 till they had slaine Paul, yet were they  
 deceiued & disappointed of their wicked  
 purpose. Though the wicked and  
 malicious doe think that enery of their  
 impious decrees shall stand, and that  
 none can stop what they haue inten-  
 ded: yet alas, they are poore woormes,  
 whom the Lord holdeth vnder his foot  
 that they cannot stirre: he curbes their  
 cruelties, that they passe no further than  
 the Lord will. And therefore feare not,  
 how so

A wicked  
 vow made  
 absolutely  
 yet not per-  
 formed.

howsoever thy proud enemies troth  
out their malicious desires and whet  
their pestilent affections against thee  
like wild Boares, the Lord with his  
lookes can wither euen their hands, that  
they shall not bee able to hurt thee. God  
as Dauid saith, hath secret places e-  
uery where, wherein hee can hide thee, and pre-  
serue thee in safety from the proud  
brags and cruell threats of thy might-  
iest aduersaries: for like as they that  
feare God are assaulted on euery side,  
not onely of their enemies, but also of  
Satan and his Angels; euen so the  
Lord againe doth campe about them  
with the invincible armies of his An-  
gels, and preserveth them.

Peri. I gather sufficient hope and  
comfort by this discourse: and I will  
rest vpon the defence of the Almighty,  
who I see hath a spectall regard vnto  
his children, who when they are in  
greatest dangers most deeply threatned  
by the mighty, they are then most se-  
cure, and the Lord receiveth them into  
his protection, euen vnder the shadow  
of his wings: therefore to him will I  
frame my prayers.

A prayer to bee defended against enemies, and to leade a godly life,  
that it bee not brought in  
question by the ad-  
uersaries.

**H**ear me, oh God, heare mee, and  
refuse not my petitions, for my  
heart (oh Father) trembleth  
within mee at the consideration of the  
mighty that seeke to doe me hurt. Give  
care therefore vnto mee, and heare mee,  
lest mine enemies take occasiō by pre-  
nailing against me, to triumph. Lord  
thou sittest in the heauens, and iudgeth  
euery mans cause on the earth: there-  
fore see and consider how cruelly they  
deale with mee, that I haue not offen-  
ded. It may be (oh Father) offences are  
taken where they were neuer ment, &  
yet vpon the same they build most cru-  
ell hatred, and seek to doe me what vi-  
olence they may, being desirous of their  
loue. But (Lord) their hearts are full  
of rancour, and all their desires are set  
on most vngodly cruelty. Many cruell  
and mercilesse people gape against mee  
with cruel threats, as though I should  
be swallowed vp without redemption:  
but I know that thou seest their practi-  
ses,

les, & laugheth their deuices to scorn.  
Turne (O Lord) all their power to  
weaknesse, all their wisdom to foolish-  
nesse, and all their wicked policies to  
their owne smarr: for I know (Oh  
Lord) that in thy sight they are but as  
wormes, they can preuaile no more a-  
gainst me than thou wilt permit them:  
and I know thy loue and thy fauour in  
Iesus Christ is such towards all that  
call faithfully on thee, that thou wilt  
preserue them as the apple of thine eye.  
But, alas, I cannot excuse my selfe of  
sinne, which (no doubt) hath stirred vp  
these men against mee: but Lord par-  
don mee in Christ, for I am heartily  
penitent: Therefore (Oh my Father)  
let that bee no barre vnto thy mercies,  
let not thy helpe be any whit delayed in  
regard thereof, for I trust in thee,  
wherfore take part with me, and these  
mortal men shall for shame surcease to  
persecute mee, they shall be astonied at  
thy becke: if they see mee shrowded vn-  
der thy sacred countenance, they shall  
flee and not returne. But as yet bitter  
are their assaults, grievous are their  
craelties, and intolerable the burthen  
of their iniuries, which make me often  
to sigh, fearing what will become of  
me: but now (oh Father) I will only  
settle

settle my confidence in thee, then what  
can any mortall man do vnto mee? Ra-  
ther than they shal make a prey of mee,  
thou wilt send me helpe from heauen,  
because I can find none on earth: ther-  
fore hadst thou prouided Eliah, being  
beset with his enemies, an army of  
Angels to rescue him: and thy childre  
are not without like vnseene defence,  
when most need is. But while I walke  
on the earth, I know I shal walke as  
among lions, exposed to the cruelty of  
most outrageous men: and I see (as it  
were) the pit whereinto they hope to  
cast mee headlong: but I hope in the  
prouidence and protection of the most  
High, that they shall fall into their owne  
snare, if they submit not themselves  
vnto the will of the Highest: yea, vnles  
they appeale vnto the Almighty, hee  
shall pul their teeth out of their iawes,  
and shall cause their power to vanish &  
melt away like wax, yea like the snails  
shall they consume in their owne shels.  
Good Father, turne the hearts of mine  
aduersaries, if thou seeest it good, deli-  
uer me from them, and take me vp as a  
father into thine owne hand, so shall I  
be safe: and in hope of this, I will al-  
waies repaire vnto thee, whensoever  
they offer violence against mee, I will  
run

run vnder the shadow of thy protection, wherein I beseech thee hide mee euermore. And forasmuch as these men couet all courtes to bring me into trouble: I beseech thee giue mee thy fauorable direction, that all my life and conversation may bee so framed, that they may take no power or occasion, howsoever they pry into my walkings, to call me into question for any crime: so shal I not onely keep my selfe vnspotted in the world, but also stand as an example for the goodly to follow to thy glory, and mine euermore comfort.

O Lord increase my faith.

Penf. I must intreat you to proceed according to your promise: for your counsel hath been most precious vnto me. And with the next matter to be spoke of is slander, false accusation, and backbiting, I pray you bestow some time in recounting the comforts that may be gathered thereof, and other things necessary to be considered therein.

ander  
ringerh  
enay.

Hope. Slander, false accusation and backbiting, are members of enmity, and doe spring of enuie, the very poisoned seed of the Deuil, sown in the hart of his, who waitt opportunity to slander

der the most byzight in heart. This is a most cankered denice of Satan, that when by al his policies he cannot draw the godly into the notozious euils hee desireth, then setteth he on his poisoned ministers with venomous tongues to speake euill of them, to bring them into ignominie, and into suspicion in the world, that they doe but dissemble their religion, that they bee but hypocrites, in outward shew sincere, but indeed notozious sinners. Thus he practiseth to the end hee will haue none supposed godly that are godly indeede, but such as he hath intangled soundly in his cobweb of notozious iniquity: such a one he shroudeth most finely and cunningly, and maketh to appeare, through the hypocrisse wherewith hee instructeth him, a man of great staednesse, integrity, and very holy. And vnder this must he walk as an Angell for a time, but at the last his poisoned affections breake forth, and shew him to be a very diuell. And contrary to this, the true godly, who by the practises of the wicked ministers of Satan, rest long suspected to be wicked men, at last their integritie appeareth, and their sincere hearts are laid open in the light of truth by triall, and so found

The godly by the practises of Satan seeme wicked, & the most wicked godly for a time.



Report maketh men neither good nor bad.

The absurd iudgement of the world.

to be the most upright men. By this then it appeareth, that it is not the common report of men that maketh them good or bad, for that the world also is partiall in iudging, and hath not the true touch to try the difference of men, but enery man censureth according to his affection: and such is the corrupt nature of all men, that they haue in themselves such a partiall iudgement of men, that they will speak euill of & condemne such as they know not, and excuse such as they know to be grievously faultie in many euils. And of these corruptions proceed these euils slander, reppoch, & backbiting: which euils are of a very strange effect, for they by no meanes can hurt the man against whom they are intended, but returne to the practiser, and grath him with the very shame and ignomy hee purposed against the other. The diuell seeketh to glorifie sinne, and to make vertue odious, and practiseth that good be called euill, and euill good, and to that end seeketh slanders against the godly, and glorifieth the wicked. How was innocent Dauid railed at by Sheimei, and Christ by the Jewes? But in our daies it is growne to be more covert, at tables, at meetings, and at assemblies.

semblies of good fellowship, then there  
 floweth out flourishing reproches a-  
 gainst such as are absent, every man a-  
 gainst whom his corrupt heart moueth  
 him to speake euill. And this is a most  
 pernicious mischief, That men should  
 eat the absent with reprochfull words:  
 but it declareth, how vice and vertue  
 cannot agree: and therefore it beho-  
 ueth every true Christian to arme him-  
 selfe with a patient bearing of slander-  
 ous reports, and to carrie himselfe so  
 precisely in his walkings, that he need  
 not to feare the tongue of the wicked:  
 for he cannot haue here better enter-  
 tainment than Christ his master had,  
 he shall be hardly spoken of, line he ne-  
 uer so sincerely, hee shall bee narrowly  
 sifted, and every wicked eie shall pise  
 into his doings: every act, every word,  
 nay, every thought shall bee censured,  
 & be they neuer so sincere they shall be  
 condemned. The desire to lead a god-  
 ly, austere, and upright course of life,  
 is said of these large tongued men, to  
 be foolish puritie: and large libertie in  
 themselves to sinne, they iustifie to bee  
 good religion. So that the wicked,  
 walke they neuer so licentious, are  
 commonly commended, and the godly  
 are condemned in their best waies.

The per-  
 uerse iudg-  
 ment of the  
 wicked.

Paul

Paul was ſaid to be mad, becauſe hee  
 was zealous: the Diſciples drunk, be-  
 cauſe they ſpake the truth with bold-  
 neſſe. But no doubt there is profit to  
 be made of theſe croſſes, for it giueth  
 the godly cauſe to looke vnto their  
 waies, and to examine whether in any  
 meaſure they deſerue that hard report,  
 that ſo they may reſorme them beſore  
 they runne too far in ſinne. Dauid be-  
 ing cruelly railed on by Shemei, who  
 ſaid vnto him: Come forth, come forth  
 thou murderer and wicked man, thou  
 art taken in thy wickedneſſe, becauſe  
 thou art a murderer. This would  
 haue moued the bloud of many in our  
 daies, though they had bene knowne  
 guilty, and they would haue ſought  
 preſent reuenge, both by force and acti-  
 on of the cauſe, ſuch is our hot nature:  
 but Dauid would not ſuffer Abiſhat,  
 his valiant friend, to reuenge his quar-  
 rell, but entered into his conſcience, and  
 ſaid vnto Abiſhat: Let him alone: ſuf-  
 fer him to curſe and to reuile me, for the  
 Lord hath bidden him. It may be the  
 Lord will looke vpon mine affliction,  
 and doe me good for his curſing this  
 day. what a ſingular comfort here ar-  
 ſeth vnto the ſlandered, if with pati-  
 ence they take their reproches: for ther-  
 by

by is gathered, That whē such crosses  
come, howsoeuer flesh and bloud storm  
at them, yet faith assureth, That the  
presence of the Almighty shall be with  
them, and for a mite of this light afflic-  
tion hee will send a great weight of  
comfort, and for a light and momentary  
triall, high and eternall consolation.  
And therefore, for thy part, when see-  
uer these crosses shall be framed against  
thee, fret not at it, neither be thou ma-  
licious as they are malicious, but be  
thou patient, and submit thy self to the  
Lords will, who knoweth thine inno-  
cency. And howsoeuer the wicked doe  
speake & reproach thee, it cannot any  
way annoy thee, so thou ledest thy life  
by light, and put thy trust in the living  
God: to whom I will leane thee in this  
as in other troubles, to frame thy persi-  
sting into him.

God a  
good for  
outward ca-  
uils, if they  
be patiently  
taken.

A Prayer against reproch, backbi-  
ting, and slander.

**O** God Almighty, Father, pro-  
pitious and mercifull, who wor-  
kest all things as it seemeth best  
for thy children, whom notwithstanding  
thou most tenderly and dearly lo-  
uest, thou doest not suffer them to rest

on any ſide ſecure or free from on croſſe  
 or other, to the end that by thy often  
 hiſtations they may learne to walke  
 ſoary in the waies of their callings, &  
 the weſt thy ſelfe lealouſe of their inte-  
 grity, and therefore thou doeſt not al-  
 waies hold a gentle hand ouer them,  
 leſt they ſhould dreame of continuall  
 tranquillity, and deceiue themſelues  
 with the conceit of chiefest happineſſe  
 in this life, but doeſt daily be a father-  
 ly correccion, to keepe them in conti-  
 nual awe of thee. And therefore, when  
 we abound in all things neceſſary,  
 & haue no cauſe to complaine of want,  
 when we are healthfull, and feel no  
 bodily grieſe, when we ſeeme in moſt  
 pleaſing ſecurity, all things to pleaſe  
 our humours, and to ſit our conceits:  
 yea, when we imagine our ſelues alto-  
 gether in thy fauor, and when we ſeare  
 no euill at all: then ſuddenly ariſeth  
 ſome new triall or other, then thou ſuf-  
 ferest Satan to buffet vs, and his mi-  
 niſters to aſſaile vs, and when they  
 finde no other meanes to try vs, then  
 they lay battery to our good name, thou  
 permiſteſt them to lay ſlandrous ſpe-  
 ches againſt vs, and to ſurmize matters  
 to reproch vs, to the end that our pati-  
 ence may be thereby inured to ſuſtaine  
 greater

greater trials, I sit therefore vnto thee, my God most gracious, my Father most louing, who knowest all things. I beseech thee not to wink at mine ignominie, which thou seest mine aduersaries undeseruedly work against me, their slanders and vncharitable reproches, wherby they shew that poison is in their tongues, and gall in their hearts. And although I cannot but confesse, that I haue not so sincerely walked, but that I may bee reprooued yet let not the wicked reioyce against mee, lest that their enchanted speeches bewitch the hearers, & so I be brought into publike ignominy, who seek especially thy glory in all my proceedings. Stop their malice, if it please thee, and temper their wicked imagination: let them not vomit, out of the fulnesse of their poisoned hearts, any thing to my hurt, but if it be thy will to permit them to rail against me, either priuately behinde my backe, or publickely before my face, let me make such profit thereof, as Dauid did, who commended his cause vnto thee, in hope that thou wouldest do him good for the railing of Shimei: for there is no euill happeneth vnto thy children, but thou sendest a recompence in loue: and therefore thou canst work

by thy power and prouidence, that euery malicious speech, euery slanderous report, and euery inturious reproach may tend to my good. It giueth mee cause of circumspection, and to looke warily to my waies, lest I should lose those grosse euils that draw deservedly reproofe and reproach, yea, & thy heauy displeasure after them, as drunkennesse, enuy, malice, fleshly lust, wantonnesse, & such vnseemly things. Good Father, let thy grace so season euery thought of mine, that nothing passe my lips vndecent to bee uttered, nothing passe my hands vnseemly to be done, frame mine endenours to a sincere course, restraints them within such vertuous and sacred limits, as the most wicked and such as thirst most for my disgrace, haue no iust cause to speak euill of me: that with David I may be able to say, O Lord deale with me according to mine innocencie: though. (oh Lord) I cannot but acknowledge my selfe guilty of many euils before thee: which couer (good Father) with the robe of thy Sonns innocency: so shall all goe well with me, howsoeuer the wicked murmure and rale against me



O Lord increase my faith.

Hope. I know thou wilt not bee satisfied vntill I haue gone thorow al those miseries which thou hast mentio-  
ned: and therefore because it is not my purpose to stand long in any discourse, I will procede to the next calamity which followeth in the catalogue that thou hast set downe, which (as I take it) is sicknesse.

Pent. It is very true: and because it is of all other the most feareful to flesh and bloud, for that it determineth this life, take something the more paines in the discourse, to the end the more comfort may grow, to such as are in that kinde of crosse, and to the end my selfe may be prepared to take it as I ought patiently and thankfully.

Hope. Indeed entring into this discourse, I enter into a large field, but that I will restraine my self to breuity. The body of enery man is composed of the foure elements, and they so temperately and indifferently mixed, that enery of them seemeth to carry his equall proportion in man, whereby many continue long in health, lusty and strong: yet these elements are in man at continuall

nuall ſwar which ſhall haue the prehe-  
minence, whereby groweth diſtempe-  
rature of the bloud, and conſequently  
diuers diſeaſes, and that as well in the  
young as the old, which diſtempera-  
ture is ſo much the greater, by how  
much there is obſerued adiet not fit for  
the body, as gluttony, drunkenneſſe  
violent exerciſes, and ſuch like, which  
commonly are the grounds of all infir-  
mities, and haſten death on ſome, as it  
were befoze the time. But there is no  
certaintie of health to the moſt mode-  
rate or temperate man: for the Lord  
ſometime ſendeth ſickneſſe for neglect  
of hearing of the Word, and diſo-  
beying his commandements, as Exod.  
15. 26. ſometime for ſin, Mar. 9. 2. ſome-  
time for Gods ſhew glozy, that hee in  
curing them may haue the more praife,  
Ioh. 5. 5. The cauſes of our infirmities  
are many, and the principall is ſinne.

The prime  
cause of  
ſickneſſe is  
ſinne.

Why God  
hath hidden  
the time of  
ſickneſſe  
and death  
from man.

And although the ends and occaſion  
of ſickneſſe be diuers, yet the Authoꝝ is  
alwaies one, and hee it is that is alſo  
the giuer of health, and all other good  
things, and he in his ſecret prouiſe  
keepeth the knowledge of the time of  
ſickneſſe, much more of death, from all  
men, to the end that they ſhould not  
boldly walke in wantonneſſe, know-  
ing

ing the time of their sicknesse & bea-  
 to be farre off, and that they haue scope  
 sufficient to play, and after to repent.  
 But the purpose of the Almighty her-  
 in was very louing, to the end that the  
 vncertainty of death, and the sudden  
 coming thereof, should keepe men in  
 continuall awe, & within the feare of  
 God that whensoever they slept asleepe,  
 were it neuer so little, they should think  
 death at hand. He that would retaine  
 this in memory, should haue a more  
 carefull eye how hee did suffer his affe-  
 ctions to roue into so large calls, into so  
 wanton waies and dangerous iniqui-  
 ties. But alas, neither the feare of sick-  
 nesse nor death can terrifie men from  
 Anne: and therefore Anne Daxworth  
 doth one sicknesse, which must be cured  
 by the fauour of GOD, who must be  
 fought by hearty repentance and hum-  
 ble prayer. It is hee that hath ordained  
 all men to dy: Kings, Princes, and the  
 greatest Potentates of the earth, haue  
 one and the same substance of flesh and  
 blood, and one and the same course to  
 the grave, which the poorest beggers,  
 howsoever the high and rich, the noble  
 and glorious, may flatter themselves  
 by a perswasion, that they can preserve  
 themselves, and preuent diseases and

Rich and  
 poore ha-  
 one cour-  
 to the gra-

sicknesse by physick rules, potions, and  
 drugs, which may be vsed as gracious  
 meanes from God, but not as hauing  
 in themselves power to preserue or  
 heale. Thad could not preuent death,  
 & yet he had a multitude of most skill-  
 ful physicians, on whose exquisite art  
 hee only relied, but in vaine, 2 Chron. 16.  
 12. All the physicke that the woman,  
 mentioned in Marke, could take, hauing  
 bestowed great charge therein, could  
 do her no good: but Christ/ Iesus with  
 a word performed the cure. What did  
 it auaille physicians to haue many  
 and infinite preseruatiues and medi-  
 cines to preuent the danger of death?  
 The Physician is a necessary man in  
 sicknesse, but withall the patient must  
 trust in the Almighty, whose will must  
 concur with the physicians working, or  
 else is all the physicke to no purpose.  
 God was Hezekias phisician only, who  
 when it was precisely decreed that hee  
 should die, besought the Lord, and hee  
 heard him, gaue him recovery, and ad-  
 ded vnto his dayes fifteen yeres, con-  
 firming it with a most miraculons ex-  
 ample, as appeareth, 2 King. 2. Every  
 man, howsoeuer mighty, howsoeuer  
 rich, howsoeuer famous, & howsoeuer  
 glorious, howsoeuer full of physicke,  
 neyther

Gods will  
 must ioyne  
 with the  
 physicke,  
 He will it  
 or preuaile

neither King nor Emperoz can say but  
to him selfe, I will pzeuent sicknesse, I  
will withstand diseases, & auoid death.  
It will bee answered, Though yee bee  
as Gods, children of the most High, yet  
shall ye all die like men. Though the  
time of death bee vncertaine, the man-  
ner is diuers, and the occasions in our  
selues, is sinne, as Exo. 15. 6. The Lord  
shall smite with the botches of Egypt,  
with the emrods, with the scab, with the  
itch, with deafnesse, with blindnesse,  
and with raging madnesse, such as o-  
bey him not. Deut. 28. 27; 28. And  
therefoze sent he the pestilence in Isra-  
el, wherein died seauenty thousand men  
in one day, 2 Sam. 4. 15. Gehazi was  
stricken with leprosie for his sinne,  
2 King. 2. 27. The same oblious disease  
fell vpon Azariah King of Iudah, for  
his negligence in not defacing the su-  
perstitious and idolatrous places,  
2 King. 15. 5. and vpon Uzziah, 2 Chro.  
2. 26, 27. Jehoram was stricken of the  
Lord with a miserable disease in his  
nowels that his guts fel out for idola-  
try, 2 Ch. 21. Such a horrible end came  
to Herod, who persecuted the Christia-  
ns, and for the proud conceit hee had  
of his owne speech, not giuing glory to  
God, he was suddenly consumed with  
wormes.

The best  
preserva-  
tive against  
sicknesse is  
the avoi-  
ding of sin.

woyntes, Act. 12. 23. Here may bee seene  
the iudgements of God against sin-  
ners. The chiefest care therefore that  
the children of God ought to haue, is  
to keepe themselves from sinne, which  
is the best preseruatiue against the dis-  
eases: and being touched with the sin-  
ger of God, they must humbly flye on-  
to him, and diligently seeke his grace  
and fauour, which is the most soe-  
raigne and readiest remedy that any  
man can finde for speedy redresse in all  
calamities.

There are in sicknesse many things  
to be considered, as the sick to comfort  
himselfe, or by some other, with the re-  
mission of sinnes in true repentance,  
and to that end to gather some speciall  
places of Scripture fitted for that  
purpose, as these,

Places of  
Scripture  
to comfort  
the sicke.

The sacrifices of the Lord are a con-  
trite spirit: a contrite and broken heart  
oh God thou wilt not despise, *Psalm.*  
51. 17.

Let Israel wait on the Lord, for with  
the Lord is mercy, and with him great  
redemption, and hee shall redeeme Isra-  
el out of all his iniquities, *Psalm.*  
139. 7, 8.

The Lord is full of compassion and  
mercy.

mercy, slow to anger, and of great  
kindnesse, hee will not alway chide,  
neither keepe his anger for euer, *E-*  
*jay 53.*

As far as the East is from the West,  
so farre hath he remoued our sins from  
vs, *Psal. 103.*

I am assured that neither death  
nor life, nor Angels, nor Principali-  
ties, nor Powers, nor things present,  
nor things to come, nor height, nor  
depth, nor any other creature shall  
be able to separate mee from the loue  
of God, which is in Christ Iesus,  
*Rom. 8.*

Those whom hee hath predesti-  
nate, he hath also called, and those  
whom hee hath called, hee hath also  
iustified, and those whom hee hath  
iustified, hee hath also glorified,  
*Rom. 8.*

Whosoeuer is borne of God sinneth  
no more, *1 Iohn 3 & 5.*

Though he fall hee shall not bee cast  
off, for the Lord putteth vnder his hand,  
*Psal. 37.*

Doubtlesse, kindnesse and mercie  
shall follow thee all the daies of thy life,  
*Psal. 33.*

Hee endureth but a while in his an-  
ger, but in his fauour is life: keeping  
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*Psal. 23.*

Hee endureth but a while in his an-  
ger, but in his fauour is life: weeping  
may

may endure for a night, but ioy com-  
meth in the morning, *Psal. 30.*

Blessed is he whom thou chusest; and  
causest to come unto thee, he shall dwell  
in thy courts, and shall be satisfied with  
the pleasures of thy house, euen of thine  
holy Temple, *Psal. 65.*

I pray thee that thy mercies may  
comfort me according to thy promise,  
*Psal. 119.*

Israel shall bee saued in the Lord  
with an euermlasting saluation, and we  
shall not bee ashamed or confounded  
world without end, *Esay 45. Esay 51.*

For a little while haue I forsaken  
thee, but with great compassion will  
I gather thee: for a moment in mine  
anger I hide my face from thee, for a  
little season, but with euermlasting  
mercie haue I had compassion on  
thee, saith the Lord thy Redeemer,  
*Esay. 51.*

The reward of sinne is death, but the  
gift of God, which is his grace, is eternal  
life, *Rom. 6.*

Happy are they whose iniquities  
are forgiven, and whose sinnes are  
couered, happy is the man to whom  
the Lord shall impute no sinne,  
*Psal. 32.*

If the spirit of him that raised Iesus  
Christ

Christ from the dead, dwell within you, hee also that hath raised him vp, shall also quicken your mortall bodies, because of his spirit which dwelleth in you.

In thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.

These places and diuers others may yeeld great comfort vnto the distressed soule: and not one of them but being duly considered, is full of most sweete and heauenly comfort, and therefore necessary to bee continually meditated of the sicke, who then shall be assured to bee most tried by Satan, who as a roaring Lion walketh about seeking whom hee may deuoure. Hee layeth all the sinnes befoze them that are sicke, that euer they haue committed & done, and diminisheth, as much as in him lieth, the mercies, merits, and death of our Lord and Saviour Iesus Christ, whereby euery one that beleueth shall assuredly be saued. And therefore most necessary it is to exercise them selues in these comfortable sayings day & night, so shall the Lord bee nere vnto them, both in inward comfort and outward releefe, ease and health: for hee, as hee

The sicke  
are most af-  
flicted of  
Satan.

is the authour of the disease, so can hee  
 afford the cure: as hee maketh the  
 wound, so can hee heale againe at his  
 pleasure. Therefore euery sick man,  
 commending his estate vnto the Al-  
 mighty, needs not to be at all dismayd,  
 whether life continue, or bee cut off by  
 death: if hee liue, hee hath inst cause to  
 praise God continually, and to keepe a  
 very godly course in all his waies: if  
 hee depart this life, hee hath greater  
 cause to reioyce, considering how all  
 men are inclosed here, as within the  
 field of dangers, euery way beset with  
 afflictions, neuer freed from calami-  
 ties, but till the time hee yeld his body  
 to the earth againe, then begins his  
 rest from labours, his toyes in stead of  
 sorowes. Then shall he taste no more  
 pouerty: no more enemies, no more sick-  
 nesse, no more slanders, he shall be freed  
 from euery danger, and enioy euery  
 comfort: consolation shall abound, and  
 his blessed estate shall bee equall with  
 great and mightie Kings, he shall haue  
 a crowne set vpon his head, a crowne  
 of eternall glory, a diadem of perpe-  
 tuall consolation. Yea, such are the  
 toyes, such is the freedom, such is the  
 continuall blisse in heauen, that it could  
 neuer be comprehended by the heart of  
 man

At the  
 graue be-  
 ginner true  
 rest to the  
 godly,

The sweet-  
 nesse of the  
 soies of hea-  
 uen cannot  
 be compre-  
 hended in  
 this life.

man, the eye of man hath not seene it, nor his eares heard the comfortable estate there. Who then could refuse, or be loth, or deny, or seeme unwilling to change this miserable life for the most blessed, the consideration wherof cannot but make him that loueth his owne saluation, with daily for his change, as Paul did, who desired to be loosed, to leaue this life to bee with Christ. And it seemeth a matter most strange to the spirituall vnderstanding, that the man diseased, the man sick and full of infirmities, should couet to live, vntil he were to performe some necessary matter for the benefit of the Church or Common wealth: and the like, that the afflicted pooze and miserable men, who struggle vnder the burthen of their miseries, couet to liue in that seruile thraldome, although none should seeke to determine his course before his glasse be run, and that the Lord seeth it good to change his life: and then it seemeth a great folly & madnesse to draw back, for the reasons aboue alleaged: for it euidently and plainly sheweth, that faith is weak in him, and that it doubteth the certainty of the heavenly ioyes.

Let this suffice, although many other things belong to the comfort of the

State,

sicke, yet hence may be gathered what  
may ease the diseased, if it bee duly  
weighed, which I must leaue to such  
as haue cause to vse it.

A prayer to be said of him that  
is sicke.

**O** mercifull God and gracious  
Father, the true Samaritan,  
that healedst the wounded man,  
the only Physician that curest all dis-  
eased creatures that come vnto thee, I  
wounded both in minde and body, pro-  
strate my selfe before thee, submitting  
my self now at the length to thy sacred  
will: for I cannot but confesse (good  
Father) that I haue wandered astray,  
I haue followed vanities, and greedily  
embraced sinne, I ran the way of the  
wicked, and tooke the path to perdi-  
tion, nor regarding that thou diddest  
looke into my steps, and diddest behold  
my walkings. I forgot that there was  
punishment for sinne, but that it was  
lawfull for euery man to follow his  
owne will. But now (oh Father) I  
finde that thou both lookest into mine  
iniquity, and art also a iust Iudge, to  
punish such as transgresse: and thou  
hast found me out in my sinnes, and  
hast:



hast arrested mee with grieuous in-  
firmities: and I wretch that ere-while  
leapt and skipped like an untamed colt, in  
the midst of my wantounesse and de-  
ceitfull security, am now throwne by  
thy hand into such miserable plight as  
I am enen at deaths doore, and all for  
my sinnes. Oh wretched man that I  
am, who shall deliuer me from this pun-  
ishment? who shall cure this deadly  
wound which my sinnes haue made?  
Oh deare father, I haue no way to be  
cured but by thee, whom I haue offen-  
ded. And how can I come vnto thee,  
who art angry with me, and correctest  
me so sore? I seeke thee, oh that I  
might finde thee: oh that I may finde  
thee, not in thy fury, but in thy mercy,  
then would I imploze thy gracious  
commiseration and compassion, that I  
might once againe become into thy fa-  
uor, where onely is life, and that I con-  
tinue not destitute of thy loue, without  
which is death eternall. Woe, that  
euer I sinned against thee, whereby to  
draw down so heauy a iudgment vpon  
me. It repenteth mee (oh Lord) that  
I transgressed the will of so loving a  
God, who fauoreth all, and reiecteth  
none that come sincerely vnto thee.  
And were I reconciled vnto thee by a  
true

true and vnfained repentance, though  
now thine arrowes sticke fast in in me  
e thy hand ly heuyn vpon me, yet should  
I taste of thy mercy, of thy fauour, and  
of thy loue againe, and so consequently  
should enjoy life; but if death were  
more fit, thou wouldest transference mee  
thereto eternall life. O eternall  
life! Oh sweete eternall life, oh life  
aboue all to be coveted, oh receiue mee  
again into thy fauour, that I may taste  
a little of this life, for it is thy loue.  
Oh let mee taste in the bitterness of  
mine infirmity, how sweet, how good,  
how amiable, how mercifull, and full  
of power thou art: so shall I be filled  
with thy hidde comfort: the peace that  
passeth all mens vnderstanding shall  
then possesse my soule: then what shall  
sickness dismay me? what shall all in-  
firmities disquiet me? I shall then rest  
as in thy sacred bosome, free from all  
feare of sinne, of death, of Satan and  
hell, who shall gape to deuoure me: but  
thou Lion of Iudah, thou triumphant  
Victor and valiant Conqueror of them  
all, stand thou for rescue, stand between  
me and them, and let that most glorious  
robe of thy merits and innocency, let  
the liuely sacrifice of thy sacred and  
innocent body shroud mee and cleanse  
me

me, so shall no spiritual enemy p[er]secute  
against me. **Lo (Lord)** I haue opened  
vnto thee the sorowes of my hart, and  
the infirmities of my body: for the one  
gine inwards comfort, that it may  
ease my outward miseries, and for my  
diseases, which I be heavy vpon mee, I  
most humbly rest thy good pleasure: if  
thou wilt, I know thou canst remoue  
them euen by thy sword, and canst also  
moue meanes to cure them, if health be  
more expedient than sicknesse, and life  
than death, **God Father**, be it vnto me  
euen as thou wilt. **To thee be glory,**  
and honour, and praise for ever.

**O Lord increase my faith:**

**Hope.** Now then followeth to speak  
of the troubles growing by disobedient  
children, and other household crosses:  
wherein I may not wade too far,  
lest I step beyond that which will fit  
some mens humors: for in this course  
are many things to be touched, but  
they are too private, and fit best house-  
hold conference: but the most necessa-  
ry I will briefly touch. It is needlesse  
to speake of marriage, of the honour  
therof, and how necessary it is, but on-  
ly of the troubles which to some grow  
thereby:

Of house-  
hold trou-  
bles and  
disobedient  
children.

Marriage  
preſerueth  
the world.

thereby : The one end and purpoſe of marriage, is procreation of children, whereby the world is continued by generations one after another, where, without continual ſupply of the young, the world would decay by the death of the old, for the young are as the ſeed of the Common-wealth : and therefore are children tenderly and carefully to be regarded in their education, leſt that they miſcarry and come vnto untimely death : for the life of the moſt tender infant is deere euen in the eye of the Prince, who requirerh life for life of him that ſhall take away the life of any. Sith then that children and infants are ſo highly eſteemed, in hope that they may become profitable members of the Church, and good ſubiects of the Common-wealth, it is the part of euery father and parent to labour by all diligence to inſtruct his children, and exerciſe them in vertue : for manners and ciuill conditions are qualities imprinted within youth in tract of time, and vertue is not gotten in one day : it is by cuſtome, care and diligence of the father in continuall counſell, and in the children by dailly practice. Experience teacheth, that the moſt fruitful field, without continuall husbandry,

vertue  
commeth  
y long  
cuſtome.

bandy, becommeth full of swords, bri-  
ers and thornes: so the best gifts of na-  
ture, if they bee not continually trim-  
med and looked vnto, become most vile  
and vicious. Therefore must a father  
of a family the most careful of the bring-  
ing vp of his children: for the vices  
of the children are to godly fathers  
and parents, as swords in their bow-  
els: so that whosoever is troubled with  
the disobedience of children, let him  
looke into his own negligence in bring-  
ing them vp, and he shall finde it the  
cause, and that the Lord raiseth them  
to resist the will of the father, for that  
the father in not carefully instructing  
them, hath resisted the will of God.

Some fathers and parents are so foo-  
lish and fond, and apishly tender ouer  
their children, and dare not speake a  
rough word, nor touch them with cor-  
rection for feare of offending them:  
but the wise man giueth them other  
counsel, saying: With-hold not correction  
from thy childe: for in smiting with the  
rod, thou shalt deliuer his soule from hel.  
It is a wonder that this is little follo-  
wed considering the neglect of this breed-  
eth disobedience, and maketh them  
ferce, like untamed horses: for a child  
suffered to doe what he list, becommeth

The vices of  
ungodly  
children are  
to godly fa-  
thers most  
griuous.

Foolish pa-  
rents will  
not correct  
their chil-  
dren.

like=

The father  
must be a  
glasse of  
godly life  
vnto the  
children.

Wife-necked, carelesse of counsell or  
threats, and at last rebellious. Keepe  
downe his necke therefore while he is  
young, and giue him not liberty, nor  
his owne will, lest he waxe stubborn,  
and so bring thee sorrow vpon sorrow.  
If thou wilt haue obedient children,  
and if thou comest to haue true comfort  
of them, shew them no euill example of  
life, but be vnto them as a glasse wher-  
in they may continually see the image  
of godlinesse, of vertue, of modesty, of  
chastity, of temperance, humility, and  
religion, and then no doubt but by thy  
carefull hand order them, and fatherly  
endeavour, mayest see thy selfe in their  
manners, to thy comfort, so shalt thou  
turne away the afflictions of their dis-  
obedient lines. But there are some that  
haue great delight, and thinke all the  
joy that children should yeeld to the pa-  
rents, doth consist in their beauty, in  
their feature, and in the qualities of  
their bodie, as dancing, gaming, and  
vanities. Surely in this they deceiue  
themselues, and are negligent toward  
their children, and therefore let such  
looke, that either when they are young,  
or old, they will bring them griefe and  
sorrow: for God will not suffer it to be  
unpunished euer. And yet this is the  
course

course of our time, few or none hath the care of their childrens education that they ought; but so they haue gay kind of thing, and seem glorious to the world, parents. it sufficeth many. Indeed it faileth out sometime, that the most godly cannot so bring up their children, as that they may haue the true comfort of them, as they expect; as Dauid, who tooke great care to instruct his family, and yet Absolon brake out into disobedience and rebellion against his own father: other of his children were grievous vnto him. And therefore it is not altogether in the endeavour of the father to educate, but it is in God, that giveth success, and blesteth with his Spirit.

The nature of children whilst they are vnder tuition of the parents, whilst they bee circumspectly and wisely handled in the beginning, is to be soon gone out of awe: and therefore must the father beginne betimes to vse discipline, without which they brake out into riot, into swearing, blaspheming of God, disobeying parents, the beginning of ruine: they cast off the yoke of obedience, and the bit of filiall awe, and leape into their lusts, not regarding the griefe of the parents: Here then groweth the parents sorrow, then they

The father must begin discipline betimes.



they with they had neuer bene borne,  
 then they seek to win these wild asses,  
 and to bridle these untamed colts: but  
 they kicke vpon the heeles, and run their  
 race in despite of all the world. And  
 surely this a great calamity and hea-  
 uy crosse, to see that a mans owne flesh  
 and blood should deuoure the heart  
 with grief. The remedy of these things  
 is speedily to be practised of such as  
 haue yet the bible in their owne hands  
 and out of whose reach his children are  
 not runne: and therefore let him pro-  
 pound vnto them vertue, & cause them  
 to follow it: let him shew the dangers  
 of vice, and cause them to shunne it, not  
 sparing punishment, for he that loueth  
 his son, chastiseth him sometimes. Ma-  
 ny other domesticall troubles arise:  
 sometime contention between the man  
 and wife, as fell out betwene Abra-  
 ham and Sarah for Agars cause, Ge.  
 21. 11, 12. sometimes want is heauy, som-  
 times losse of goods lamentable, losse  
 of children grievous, and many other  
 sorrowfull euents in marriage; in all  
 which the Lord is the author, and sin  
 the cause: and therefore sit vnder the  
 Lord, as to the hill of helpe, and he will  
 ease thee. And let every man search his  
 owne estate, how he standeth in these  
 things

things, and as he standeth himself, so may hee seeke his remedy at the hands of God, that neuer denieth the faithfull any comfort.

A prayer for comfort in marriage and household affaires fit for all married folkes, and especially against the disobedience of children.

**O** Lord Almighty, who art the author of the honourable estate of marriage, and diddest institute the same to bee a comfortable union betwene man and wife, which the disobedient fall of the first couple Adam & Eve, made many wayes troublesome and full of domesticall cares. And it is a matter most certaine in these dayes, that crosses folloew marriage generally, by reason of the rash consent & unadvised proceeding therein, without such due regard as ought to be had in so sacred a matter, which resembleth, and is a type of the spirituall continuation betwene Christ and his Church. It is commanded that choice should be made in thy feare, that vertue and religion in either party should binde the good liking. But alas, wee therein erre, the  
whole

whole multitude of vs, and knit by the  
 match for beauty, for wealth, and  
 worldly respects, whereby groweth  
 contempt and breach of the true end of  
 thy sacred institution: and consequent-  
 ly, thereof folloiweth thy dis-faour,  
 whereby ariseth vnto such vnadvised,  
 carelesse, and godlesse choice, most cer-  
 taine troubles, sundry calamities, and  
 cruell crosses, as disobedient and va-  
 ruly childzen, contention between man  
 and wife, and infinite other domestical  
 euils. And this (ch Father) I finde  
 by experience, whose miseries increase  
 daily by the sinister behauiour and dis-  
 obedient conuersation of such as thou  
 hast giuen me, in whose godly educati-  
 on I haue not bestowed that carefull  
 industry that behoued mee, and there-  
 fore so much more tedious doest thou  
 lay the burthen of their wickednesse  
 vpon me, as a iust reward for my neg-  
 ligence. Lord forgive mee, and of thy  
 mercy ease me of this burthen, in sea-  
 soning the hearts of these yong ones with  
 thy feare, that hereafter they may  
 frame their liues chiefly to obey thee.  
 Which if it please thee to draw them  
 sincerely to perforce, it shall so far re-  
 new my comforts, & banish my grieue,  
 that I shall reioyce in them that they  
 feare

fearc thee. And forasmuch as thou hast made me a father ouer them, to see vnto their education, forget (oh Lord) my former negligence therein, and giue grace henceforth, and ablenesse to doe it with all godly industry, sincerity, and duty to thee and them. And giue such gracious watrings vnto my labours, that it may bring plentifull encrease of all godly and vertuous exercises of thy sacred religion; else (good Father) all my labours will be in vaine all mine endeuours to none effect, and my desires returne empty without profitting them at all. Wherefore (oh Lord) alter their crooked dispositions make them conformable to thy sacred and holy will, mortifie in them these tender yeares, all sensuality, all pride, all vanity, all wantonnesse, light behaviour, and selfe will, and plant in them humilitie, sobriety, modesty, and all true obedience: so shall I in stead of my present sorrow, reioyce in thee: in stead of griefe I shall delight to see them to serue thee.

Good Father, blesse them in all their proceedings, assigne vnto them gracious and good meanes to liue in this world, make them godly members of thy Church, and good subjects in the

remon=wealth: and let mee ſee their integrity ſo to appeare in the light of truth, that I may giue glozy and praife vnto thee, that thou haſt made mee the father of thine owne childzen.

And ſo much (oh gracious God) as I am ſundry waies incumbred with the troubles incident vnto marriage, by reaſon of the ſins I committed both in the contract, not being ſo ſeaſoned with thy fear as it ought, as alſo of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or ſeek redreſſe, I only ſubmit my ſelf vnto thee, as vnto the head, whence diſtilleth, as from a fountaine, all helpe in trouble. I beſeech thee therefore (good Father) looke vpon theſe croſſes, and moderate all extremities, which grow any waies by my negligence, by my raſhneſſe, or by any other fault of mine: & as the cauſes are many that procure grief in this eſtate, ſo thy meanes are many to cure them. Wherefore (oh Father) open the treaſure of thy loue, and breed an increaſe of loue betwene me and her whom thou haſt giuen me to wiſe, that the mutuall beneuolence betwene vs may ſo conioyn, as that it may in godly wiſdome ſwalloſw vp all other in-  
 trious  
 croſſes

crosses & troubles with patience, and that with a cheerefull acceptance of all things according to thy will, we may passe our daies in peace, with all things necessary for this present life.

O Lord increase my faith.

Hope well, now thou seemest to haue finished all, nothing remaining but to wait the Lords leisure with patience, when he will come and send thee thy expected comfort.

Pensive. Surely sir, I thanke you, I haue made such a good foundation by your means, that I hope that which I shall build upon, the same shal be to my God acceptable, and to my selfe and others comfortable. But if there rest any necessary thing more fit for mee to learne, I beseech you afford mee your ayd, and finish the matter of my comfort so absolutely, that not onely I, but all such as take the Lord for their God, may profit thereby also, to the absolute finishing of a godly course, euen in the miseries of this life.

Hope. I perceine thou art not glutted with good counsell, but thou canst digest more: and therefore know this, that as there is a time to be cast down,

there may bee a time to be lifted vp.  
 The miſeries of the godly are not perpetual, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Ioseph, Daniel, and infinite others. The Angell of the Lord told Hagar, that the Lord had heard her tribulation, Gen. 16. 11. God was present with her when she least thought it: and therefore shee rebuketh herſelfe of her blindneſſe, as it were, ſaying: I haue looked after him that ſeech me. vi3  
 So that comfort may come vnto thee, and rich reſeſce, when thou art not aſſware, as it did vnto Dauid, whom GOD did not only deliuer from his trouble and perſecutions, but made him preſently a King, 2 Sam. 2. 4. And as he brought Ioseph out of priſon beyond his expectation, and made him ruler ouer Egypt, Gen. 41. 30. euen ſo it pleaſed him to deale in mercy with afflicted Job, to whom he gaue far greater conſolation after his intolerable miſeries, than hee had befoze. In like manner may the Lord deale with thee, after thy great calamities to ſend thee v unexpected comfort, euen in outward reſeſce. And forasmuch as I know fleſh is dull & vnapt to receiue the true impreſſion of deſerued thanks vnto  
 God

Job re-  
 com-  
 forted.



God, rather entertaining (vpon their  
comfort) dangerous security, not ca-  
sting the eyes of their minds towards  
the grauer of their consolation, but re-  
sisting forgetfull of his mercies, which  
is a dangerous thing, I cannot but coun-  
sell thee to yeeld due attention vnto the  
Lords working, and as at all times  
and for all thing thou shouldst bee  
thankfull, so aboue all, be not vnmind-  
full to praise him in time of thy prospe-  
rity.

Com-  
fort ac-  
compa-  
nied  
with pe-  
rilous  
security

Pens. I heartily thanke you sir, that  
you omit nothing, neither which con-  
cerneth my comfort in my great misery  
nor toucheth my duty which I do owe  
towards God, howsoever my estate be  
whether it be aduerse, or prosperous  
and successefull: and by Gods graci-  
ous fauour I shall giue him condigne  
thanks, as becometh a receiuer of his  
blessings: yea, I will make his name  
glorious, and as much as in mee lieth,  
I will make known vnto al, how rea-  
dy and powerfull he is to helpe the af-  
flicted: that all godly men, touched  
with crosses, may by my example take  
courage to runne vnto him, and to im-  
plore his aid, who neuer deceiveth any  
For I know the godly will as it were,  
point their finger at me, and say: Loe,

ponder hows ſoule called on the Lord  
in his miſeries, and behold how readi-  
ly the Lord heard him, and hath deli-  
uered him out of all his troubles. So  
ſhall mine example increaſe, and (as it  
were) beget in men a godly deſire to  
call on my helping God for their releefe  
and defence in dangers. But now I  
beſeech you, forasmuch as I haue not  
ſufficiently learned thankfulneſſe, ſet  
meſe downe the manner of a dutifull  
thankſgiuing for Gods ready helpe in  
trouble.

Hope. Thou mayeſt well learne it of  
Dauid, the true and abſolute patterne  
of thankfulneſſe, and eſpecially out of  
his fortieth Pſalme. But for that  
thou deſireſt me to ſet it theſe downe,  
let this be duly obſerued that follow-  
eth.

A thankſgiuing to God for his ready  
helpe and fatherly deliuey out of  
the miſeries and calamities  
of this life.

**O** thou Almighty Lord, whoſe  
dwellingſ though they be in the  
high heauens, doſt vouchſafe to behold  
the miſerable of the earth, and that in  
mercy and moſt pure loue: greatly art  
thou

thou to bee prayled, and I praise thee  
the most worthy of all glory, who  
as thou tookest mee out of my mo-  
thers wombe, and diddest nurse mee  
with thy secret blessings hanging on  
my mothers breasts, declaring thy selfe  
euen then to be my God: so Lord I  
doe acknowledge that thou hast conti-  
nued thy loue towards me to this day,  
notwithstanding I like a most rude  
and disobedient, wilfull and untamed  
wretch, began as soone as I was of  
power, to bend the power to things  
displeasing thee, whereby I drew  
downe vpon my selfe thine indignati-  
on, high displeasure, and deserved cor-  
rection. which (louing Father) as I  
haue long sustained and borne the bur-  
then of the crosse which hath seemed  
vnto mee most bitter, and all vnfa-  
uor in many things, so haue I sought  
ease, release, and recomfort many  
wayes. I turned vnto man, I sought  
helpe of fle sh and bloud, but loe no-  
thing auailed me, vntill I leauing these  
weake meanes did appeale vnto thee  
whom I had offended, and acknow-  
ledging my sinnes and manifold trans-  
gressions, which indeed were the  
ground of my miseries, I repented me  
of my remisse life, and of the wrong

course I took for my recomfort, which  
now I see can no way be obtained, but  
that I must bee first reconciled vnto  
thee by liuely and vnfained repentance  
wherein as soone as I shewed my self  
and became a new man, casting off the  
old man with the delights and fallac-  
cies thereof, thou like a louing father  
didst not only presently accept mee a-  
gaine into thy fauour, but didst remit  
all the punishments due for mine euill  
life past, giuing mee also a new spirit,  
euen thy holy spirit, wherby I became  
enabled to serue thee, and in my calami-  
ties to flie vnto thee in prayer, wherein  
I haue long time cried and called vnto  
thee for helpe and succour, waiting  
what issue thou wouldest giue vnto my  
petitions. And such is thy most abso-  
lute fauour vnto wretched man, yea e-  
uen vnto me, that with good successe I  
haue waited on thee, for I acknow-  
ledge that thou ganest care vnto mee,  
and hast manifestly declared to haue  
heard mee, in that I finde thy most  
sweet fauours renewed towards me dai-  
ly. Thou hast drawne mee out of infi-  
nite and innumerable dangers: out of  
the filthy mire, and out of the great and  
mighty waters, and hast set and placed  
mee now vpon a roche of many com-  
forts.

forte. Where (oh gracious Father) thou  
hast administred vnto mee matter of a  
new song, the song of praise & thanksgiv-  
ing. Oh grant that I may zealously  
celebrate the same, not with my tongue  
only, but with my heart and inward  
soule. And my tongue shal publish what  
wonderfull things thou hast done for  
me: yea, farre more wonderfull things  
than I am able to declare. I will not  
hide the maruellous works of thy loue,  
but will continually publish how faith-  
full thou art in the performance of thy  
promises; and that saluation, helpe,  
and releefe is only in and of thee: for  
(Lord) I was miserable and destitute  
of all mans helpe, yet diddest thou, my  
louing God, prouide for mee, thou ble-  
sedst mine affaires, thou wast mine  
helpe and my deliuerer, therefore will  
I for euer praise thee, and depend on  
thy sacred succour, and will not distrust  
thee for euer.

O Lord increase my faith.

Pensue I thanke you sir, I am now  
furnished to giue God praise when soe-  
uer I shall taste of this sweet releefe.  
And I trust it shal appeare, that it shal  
not be the sound of the letter, but the  
very

very inward thanks of my heart,  
wherewith I shall daily publish his  
worthy praises.

Hope. So indeed it ought to be, for  
the tongue it selfe both in prayer and  
sayle yeeldeth but an vnprofitable  
sound, vnlesse the true consent of the  
heart concurre. But sith we haue gone  
thus farre, let mee tell thee, that there  
is yet one thing necessary for thee: after  
all these profitable discourses thou  
must participate the sacrament of the  
Lords Supper as speedily, and as of-  
ten as thou maiest, for the further con-  
firmation of thy assurance of Gods  
ready presence with thee in the merits  
of Christ thy Saviour, whereby also  
his death is signified and thy reconcili-  
ation with God the Father, thine a-  
doption and vnion with Christ truly  
confirmed. Which for as much as our  
discourse hath bene so long and tedious,  
I will omit further to speake of,  
and referre thee to the good instruction  
of thy pastour in this case, who ought  
to bee both able and willing to learne  
thee all the circumstances necessary to  
be knowne and practized touching the  
worthy participation of this Divine  
Sacrament. And so I will leaue thee  
to take comfort of the things which  
thou

thou hast learned: yet will I not so leaue thee, but that I will rest thy comfort in all thy good endeouours.

**Pensue.** Sir, I thanke you, I reckon it my great happynesse that I meet with you in so acceptable a time, I will make triall how I can make vse of my experience, both for mine owne comfort, and for the encouragement and consolation of others that are afflicted, as my selfe haue bene, that they put their confidence in God, and not in the weake and vaine helpe of his creatures.

The Pensue man experienced by the long counsell of Hope, exhorteth euery man to trust in his Al-sufficient God in regard of his readinesse to helpe: with a disswasion from trust in humane help, considering they are so fickle, vaine, vnwilling and vnable to helpe  
in the time of  
need.

**A**fter my long passage thow to so many discourses tending to comfort in sundry afflictions, I haue found that our louing God is present with vs when we think him to be furthest from vs: hee then doth loue vs beare.



dearely, when we thinke he hateth and  
 abhorreth vs deadly: hee doth not for-  
 get vs, when we thinke he remembreth  
 vs, not. What then should withdraue  
 vs from putting our whole trust and  
 confidence in the mercy, loue, power,  
 and prouidence of the most High, be-  
 ing onely all-sufficient, able and readie  
 to do whatsoeuer may tend most to our  
 comfort? In regard whereof, saith  
 Job, hauing the like experience: Al-  
 though he giue me ouer to death, yet  
 will I for euer trust in him. And sure-  
 ly, great infidelity (I see) it is, to stag-  
 ger in any thing that we desire of God  
 wee should rather fixe our whole trust  
 and confidence in his arme, for it is  
 strong to bring all things, yea, the most  
 hard and doubtfull, to happy effect.  
 But flesh & bloud often steppeth forth  
 with vaine means, seeming to encoun-  
 ter the goodnesse of God, making war  
 (as it were) with our faith, and draw-  
 ing a dangerous doubt of this sweete  
 presence of God, of his care, and readi-  
 nesse to helpe vs, leaning vpon & yel-  
 ding confidence vnto things which are  
 vaine, weake, fruitlesse, and as a bro-  
 ken reed, thinking thereby to be defen-  
 ded from dangers, and to bee releued  
 in afflictions. Through which vaine  
 trust

Flesh  
 and  
 bloud  
 often c.  
 nouises  
 to the  
 good-  
 nesse of  
 God.

trust, men often fall into moze miserable distresse, then befoze, and incurre daily new occasions of greater griefs. It behooueth vs therefore to bee duly vigilant and heedfull, that wee tempt not God with putting any vaine trust or hope in man, as principal worker of our good, although they may be means stirred vp by that louing God to work good vnto his children. Trust not (saith Dauid) no not in Princes, nor in the sons of men: because there is no help or health in them, And the Prophet Jeremy saith, Cursed is he that putteth his trust in man. For surely we can do the Almighty no greater dishonour, then to put confidence in the helps of his creatures: he is only God, and he is a louing father. He then needed no partner to helpe any of his, and therefore of his lone he saith: Call vpon mee: making no mention of calling on man, saint or Angell. And hereof it is said, that he is a zealous God, hee will not haue his glory, his power and prouidence blemished with any other, or strange helpe. What helpe needed hee to saue Dantail from the Lions? The three children in the fire? What helpe craved he to bring the most huge multitude of Israel out of Egypt? And

It is dishonour  
to God  
to trust  
in man.

thy

ſith he of himſelfe was as able to per=  
 forme theſe mighty things, who will  
 doe him the iniury as to think he can=  
 not perform any thing belonging to the  
 releefe of man without the aid of man.  
 Let vs therefore truſt in this mighty  
 Iehouah, and giue faithfull credit vn=  
 to his promiſes: ſo ſhall we be ſure that  
 he will fight for vs, help us and defend  
 vs againſt all the calamities of this  
 life: as the Prophet Eſay ſaith, If wee  
 beleewe his word, we have obtained vi=  
 ctory already, becauſe (as S. Iohn ſaith)  
 our faith is the victory that overcometh  
 the world. Stephe being arm'd with this  
 faith in God, without truſting in man,  
 did overcome the fury of his enemies,  
 in ſuch ſort as they could not reſiſt the  
 wiſdome & ſpirit wherewith he ſpoke.  
 Dauid craued not the aid of man, na  
 nor of Saul the king, when he went to  
 encounter the mighty Goliath, but hee  
 tooke God to be his ſtrength, he ſought  
 no counſell of fleſh and blood, but tooke  
 courage by the former experience hee  
 had of Gods preſence, and of his ayd,  
 in killing the Beare & the Lion: and in  
 that truſt ſtrongly repoſed in God, he  
 went forth and cut off huge Goliaths  
 head. Are not theſe examples ſufficient  
 to worke in vs a truſt alſo in God as  
 Ione,

lone, when we are beset with dangers,  
when we are pinched with want, when  
we are oppressed with enemies, when  
we are throwne downe with sickness,  
and when afflictions come to meet to-  
gether in vs? Oh it is the onely and  
ready meane to be releued, to be defen-  
ded, to be healed, and in all calamities  
comforted, not relying or reposing any  
hope of helpe in humane ayde, for that  
is it that darkneth the absolute helpe  
of the highest, and causeth vs to conti-  
nue helpleffe when we might be hol-  
pen, worse when we might be releued,  
and sick when we might be healed, on-  
ly we are to vse them, and accept them  
as Ministers appointed of God for our  
helpe. And sith that he that vouchsa-  
feth to be present with vs, to come vnto  
vs, to dwell with vs, is great, mighty,  
and strong, exceeding all worldly and  
humane strength, as farre as the light  
exceedeth darknesse, and the truth fals-  
hood: let vs not depend vpon worldly  
counsel, strength, or promises, al which  
are as the wind for lightnesse and va-  
nity, and like the waues of the sea for  
fickle inconstancy. The lesse therefore  
that we esteeme of them, and the lesse  
wee depend vpon them, so much the  
more is the loue, mercy, power, and  
strength

When wee are  
 farthest  
 from  
 human  
 aide,  
 God is  
 neereſt,  
 and  
 when  
 we truſt  
 moſt in  
 man,  
 God is  
 furtheſt  
 off.

ſtrength of God in vs, and our ſight the  
 clearer and perfecter, to ſee the great  
 and admirable works which hee doth  
 for his children by his absolute power  
 and providence. And euen then when  
 we be fartheſt from humane truſt, then  
 doth the Lord diſcover vnto our weak-  
 neſſe the greatneſſe of his moſt mighty  
 power and ſtrength, ready to worke  
 our health, our comfort and ſaluation :  
 and when we thinke our ſelues moſt  
 ſtrong, moſt ſafe and ſecure, by reaſon  
 of the abundance of earthly meanes, e-  
 uen then are we moſt weakke, in grea-  
 teſt danger, and our hope moſt of all  
 fruſtrate. For the things of the world,  
 which we hold and account moſt deare  
 moſt ſweet, moſt likely to helpe, and  
 to ſtead in time of neceſſity, euen theſe  
 things melt away, they faile, and leaue  
 vs in miſery, and this is in the iudge-  
 ment of God, who cannot bee pleaſed  
 that we ſhould forſake him, and ſie to  
 theſe vaine helps, and ſo like miſerable  
 wretches we ſtand helpeleſſe both at the  
 hands of God and man. It is a dange-  
 rous thing to make a God of the world  
 as they doe who ſeeke their releefe and  
 helpe of worldly meanes: which indeed  
 deceiue many by the faire and ſweet  
 ſhew they make to carnal eyes. Under  
 which

Which glorious sheweth a dangerous euill: for thereby is our fragile flesh fondly seduced to hang that hope on the helpless creature, which ought to be settled only on the helpfull Creator. But this is wrought by the subtilty of the father of all subtilties and lies, who bringeth men into such a snare in afflictions that they so long plunge themselves therein, that at length they become desperate of helpe: for this deceiver sheweth a thousand glorious means whereby to releene and comfort vs, which when they are put in execution, they are like vnto the apples of Asphal-tidis, that grew neere the dead Sea, where Sodom and Gomorrah stood, which haue a most faire hie, colour most delectable, and within nothing but withy lothsome ashes: so haue these golden shewes fruitlesse effects. And yet when we apprehend them, we set no small store by them, reposing great hope in them, and euen when we are beguiled with them, we think that the we are safe enough, and haue many goodly meanes in store to helpe vs in whatsoeuer need, neuer looking by vnto God, from whence helpe only cometh. Let us now learne to cast away all hope and confidence in the things of this

The  
deuill  
shew-  
eth ma-  
ny glo-  
rious  
meanes  
to se-  
duce  
men to  
trust in  
man.

this world, and let vs lay aſſide all the armour & weapons in which we haue hoped: for it appeareth plainly, that it ſtands vs nothing at all for our defence, but are lets, whereby we are kept from repairing to God when danger appeareth. Let vs put on the armour of Dauid, whose weapon was only his ſure truſt and confidence in God, who thereby continually preſerued him.

A Prayer to God, that we may put  
our confidence in him  
and not in  
man.

**O** gracious God and louing Father: the fountaine of all helpe, ſuccour, comfozt, and conſolation, I haue taſted the ſweetneſſe of thy tender help whenſoeuer I haue called on thee. And ſo much (my gracious God) as the naturall inclination of fleſh and bloud is moſt prone to craue the helpe of humane creatures, whereby oftentimes thy deare children are dangerously miſcarried into a vaine hope and fleſhly imagination, that viſible means are more certaine, becauſe they be before their corporall eyes, then thoſe in-  
fallible helpes, comfozts, and promiſes  
of



of thine, which are saine onely with  
the eyes of faith : grant, I humbly  
beseech thee, that I may be carefull to  
auoyd this euill, whereon Satan set-  
teth a glorious shew to deceiue the  
people, and by that cautill working  
of his ministers, he with draweth ma-  
ny from their sincere faith and loyall  
duty which they owe vnto thy diuine  
maiesty, in regard that thou art the on-  
ly reliefe, comfort, and consolation, the  
prop, the stay, and sweet rest of such  
as betake them to thy sacred protecti-  
on, thou art the hill from whence de-  
scendeth, and most plentifully distilleth  
all blessings vpon thy children ; the  
rocke on whom whosoener faithfull-  
ly fixeth his footing, shall neuer faile nor  
be forsaken. Most wretched then are  
they that shall sorashly runne to the  
weake strength of man, to the broken  
reed of Egypt, thence to hope of fa-  
uour, to hope of reliefe, to hope of com-  
fort, and there to expect happy issue in  
any enterpryse. It is (deare father)  
most vaine hope, deceitfull alluring  
layd before the eyes of the weake, to  
draw them from thee, the author of all  
mercy, truth, comfort and consolation.  
wherefore (my God) with thou art the  
father of all faithfull, and deniest them  
nothing

nothing necessary for their outward or inward man, grant that I be not so insatiable to thine honour, as to leaue thee, and fly to creatures impotent and vnable to helpe themselves or others, but that I may onely dedicate all my hope vnto thy prouidence, power, and mercy only, and commend all my troubles, miseries, calamities, aduersities, and crosses whatsoener, vnto thee only to be releued and comforted. Let mee not so much as thinke that the hand of man can hold me by in the least danger. And yet (my God) Alth thou workest sometimes by means, though sometime without meanes, let me not refuse the ayd of man, whom it may please thee to raise and appoint for my good. And Alth they are not to bee conceined with the carnal eye, who they are, let it please thee to lighten mine vnderstanding, and grant that I may receiue all and euery helpe, reliefe and comfort from man, as from thy selfe, not attributing any certaine ayd to be in flesh and blood. And shap in me (oh Lord) such a sincere course in all my proceedings, that in whatsoener trouble I fall, my sure refuge may be to fall downe before thee, humbly submitting my case vnto thee. And Lord fra ne thou

thou mine heart to dispose of my petitions in all my necessities, that I may according to my griefe, through faith assure my selfe that I shall receiue comfort in thy good time, and that I may glue the whole praise vnto thee, that I haue beene releued. Heare this and grant what I desire, for thy loue sake Christ Iesus.

**O** Lord increase my faith.

Comfortable counsell of the Pen-  
sive man, to all that are  
distressed.

**H**ighly am I now to prayse the Almighty for his mercy so infinite, wherein hee hath receiued me into his fauour, which I well perceiue, though not by the outward reliefe, which I haue as yet, but by the presence of his diuine spirit, which inwardly comforteth me.

And as I haue found this speciall grace of his hands by the sweet counsell of Hope, whom (no doubt he in his prouidence raised to ease my griefes, conceiued by my miseries: so now I cannot but impart the profits of this sacred consolation to all such as are distressed,

ſtreſſed, to the end that they ſtand not  
 in any deſpaire of their wiſhed comfort  
 in time convenient, but rather with  
 me they may learne to ſay with Dauid,  
 Pſal. 119 71. It is good for me that the  
 Lord afflicted me, for that I haue bene  
 thereby ſtirred vp from many vanities  
 to ſeake my true conſolation in him.  
 All croſſes (I ſee) turne to my refoz=  
 mation: and where beſore, I was apt  
 to controule enery act of the Lord, wher=  
 in he touched me with aduerſe things,  
 I haue now learned of Dauid, 2 Sam.  
 16. 10. to ſay unto my ſelfe, This enill  
 falleth vpon mee; for that God hath ſo  
 decreed it. How dare I then ſay, why  
 doth he ſo? I haue learned that all  
 things worke together for the beſt, vnto  
 them that loue God, Rom. 8. 28.  
 Which thing was plainly ſeene in Jo=  
 ſeph, whoſe vngodly brethren did ſell  
 him into Egypt, thiſting for his con=  
 fuſion, who after wards was impriſo=  
 ned two yeeres in a ſtrange countrey,  
 where hee had no friends: yet euen  
 theſe croſſes of his turned to his ad=  
 uancement, Gen. 37. to chap. 41. And  
 although the iſſue of all croſſes tend  
 not to the felicity of this life, yet is the  
 end of them ſweet: for thereby, if we be  
 faithfull and patient, we ſhall enter in=  
 to

to the Kingdome of heauen, Mar. 10. 31.  
 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord promised to them that love him, 1. am. 1.  
 2. Affliction then turneth to the advantage of Gods children, 2 Cor. 4. 8, 9  
 And therefore doth your loving Father correct all his elect, yet so, that he may amend them: he casteth them downe, but so, as he may raise them to greater dignity: hee killeth them in this life, but so, as he may make them liue eternally. Therefore saith Esay, Let our strength be in hope and patience, whatsoeuer happeneth; and let vs quiet our selues, euen as our high master Christ did, who when hee was led to the slaughter, hee was as a lamb before the shearer: yet was he Lord of all, and disdained not to traue vs the way to life by his crosse and undeserued death: hee sendeth vs correction in this world in loue, that we should thereby take occasion to examine our selues; and finding our sinnes to deserve death, to iudge our selues worthy to dye eternally: so shall we escape the condemnation of the world, 2 Cor. 11. 32. Let vs therefore looke vnto Iesus the Author and finisher of our faith, who for  
 the

the ioy that was ſet before him, endured the Crolle, and diſpiſed the ſhame, and is ſet at the right hand of God, Hebr. 12. Let vs conſider this, and by his example endure all crolles, pouerty, ſickneſſe, hunger, thirſt, nakedneſſe, impriſonment, ſlander, reproches, buffetings and other calamities, that our heavenly father will lay vpon vs. And when we haue ſuſtained al that is poſſible, let vs account that we are thereby yet vnworthy of the ioyes and endleſſe glory which he hath purchaſed for vs by his ſufferings, Romans 8. 18. Of which glorious inheritance, euen our afflictions adminiſtred vnto vs, and confirme in vs the greater hope, Rom 8. 24. Crolles keepe vs the right way, when ſuch as haue the world at will, walke aſtray: and therefore ſaith Dauid, Before I was afflicted, I went aſtray, but now I keepe thy word, Pſa. 119. 67. Jeremy, before the Lord touched him, was like an untamed Calfe. Such then is the uſe of Gods corrections, that they keepe men in a ſtre that are in the way of life, and reclaim them that wander out of the ſame. And to conclude, let no man thinke to attaine heauen by his tranquillity in this life, by hauing what his heart can deſire  
here:

here : let no man thinke that if he be here full of pleasures, but he shall haue a time wherein he shall fast from them perforce. And let none be deceiued, Though many tribulations we must enter into Christs kingdom, Act. 14. 22. Where and in what case then are they that the fulnesse of worldly pleasures doe make secure ? What then auailleth the wealth of the world ? What helpeth a wanton and secure life ? Are they not the baits of hell, and hell the reward of worldly security, whose torments shall neuer haue end ? The time then is ill bestowed, which is spent in sinne and delights of the flesh : for they are but as a shadow, they vanish quickly, and the paine is for ever. Contrariwise, the afflictions of the godly in this life, how grieuous & ignominious soeuer they seem, they are likewise short, but the end is sweet, and their ioyes shall be perpetual, and the God of peace shall shortly tread Satan under their feet, Rom. 16. 20. What consolation haue the Elect of God ? How sweet is their hope of future felicity ? Who will disdain to beare the burthen of affliction for a moment, to win a crown of blisse for ever ? And who will not cast off all pleasures, and such like impediments,



ments, which hinder the paſſage to that bleſſed eſtate, ſith the ble of them is ſhort, and rewarded with perpetuall euill? What man quaketh not to thinke of the paines provided for the wicked in hell? And who triumpheth not to thinke of the Croſſe the godly ſhall receiue in the laſt day? The rich man ſung in his ſecure life here, but Lazarus ſighed: but their ends did deſcripe their eſtates, whether was moſt happy: and when it was too late, the Rich man would haue giuen all his worldly preferments and wealth, and haue caſt away all his pleasures and delights, to haue bene excuſed a moment of time of his great and grievous torments which hee endured, had hee knowne what would haue ſucceeded and haue happened vnto him after this life was ended. And on the contrary, poore Lazarus would haue endured ten thouſand calamities more in this life than hee did, and that hee did with moſt make perſeuerance, to enioy the glory wherof he was poſſeſſed after he was hence departed, Luk. 16. 22. Therefore, my brethren afflicted, faint not, but ſtand like men, encounter with the croſſes of this life like ſouldiers which expect reſonance by victory, and diſpute  
not

not with flesh & blood, what ye should  
doe when ye are tossed with the cruel-  
ties of this life, looking into other  
mens fortunes, disdainning your owne  
pouerty in regard of their wealth, and  
with not in your hearts to change with  
such as are full of all things: for your  
heavenly Father hath seen it expedient  
for you, to giue you that portion, be it  
 neuer so small, as a rich blessing, the  
earnest of an inheritance immortall:  
though it be true, That the Prophets  
of God haue marvelled to see the wic-  
ked flourish, and the godly to bee as  
men forsaken of the world, Ier. 12. 1.  
Euen this hath bene a great temptation  
to the most godly, to see the wicked, the  
enemies of God, in prosperity, and his  
deare children in the deepe miseries of  
this life, which made godly Dauid to  
fret, and to say, he had clenfed his heart  
in vain, for that he was punished daily,  
and chastened euery morning: and on  
the contrary, the wicked to flourish, to  
be lusty and strong, and to come into  
no misfortune as other vertuous men  
doe, Psa 37. Let him that would herein  
be satisfied & comforted more at large,  
reade the seuen and thirtieth Psalme,  
and Iob 21. 7, 8, 9, to 14. The Prophet  
Habakuk in this complained vnto the

Lord, ſaying: Why doſt thou ſhew me iniquity, and cauſe me to behold ſorrow, Habakuk 1.3. Notwithſtanding I cry vnto thee. But in this tentation be not carried into conceit, that the Lord doth ſuffer theſe things to happen at aduenture, for he enricheth ſome for their greater puniſhment, & afflicteth others and maketh poore, for their good and greater aduantage. Therefore doth it behoue the afflicted to turne their eyes from ſuch as proſper, & not to admire their felicity, but to betake them to the Almighty in humble and hartie prayer. Then ſhall they ſee & truly vnderſtand the end of theſe that ſo flouriſh in this liſe, how **G O D** ſetteth them in ſlippery places, and vpon a ſudden when they are in moſt iollity, caſteth them downe into bitter deſolation. So doe they ſuddenly fall, periſh, and come to a moſt fearefull end: wherefore (I ſay) liſt vp your hands that hang downe, and your weake knees, ſtand vp and be ſtrong, elenate your hearts vnto the heauens, touch the hemme of Chriſts garment by faithful prayer, and he will liſt you out of the deepe mire of your aduerſity, as he did Dauid in his diſtreſſe, who out of the deep called on the Name of the Lord, and was deliuered

out

out of all his troubles. What was Dauid now the worse for all his miseries? What were the Apostles the worse for their hunger, thirst, nakednesse, and persecutions? What was Lazarus the worse for his botches, pouerty, and sicknesse? Joseph for his slanders and imprisonment? Abel for the cruelty of his brother? Did they not by these their crosses appeare to be more noble, excellent, and more like vnto Christ, whose crosse we must take vp and follow him if we will with these men partake the crowne of everlasting glory with him? Haue we then not cause to reioyce and be merry in Christ, though we suffer with him. Let not then losse or lacke of goods, slanders, imprisonment, sicknesse, banishment, or death it selfe, remoue vs from a resolute relying on Gods almighty prouidence in all our miseries. If our goods be taken from vs, let vs say with Job, Naked came we out of our mothers womb, and naked we shall goe hence, the Lord giueth and taketh away, blessed bee his name for euer. If we be slandered, let vs comfort vs with this, Blessed are ye when men speake euill of you for my sake. If we be banished, let vs remember, We haue here no continuing Citie, but

seeke one to come. If we be sicke, let  
vs be mindfull what the Apostle saith,  
Though the outward man perish, yet is  
our innerman renewed daily whosoeuer  
doth thus patiently submit him selfe to  
beare the crosse, assuredly believing that  
the Lord will giue him toy at the last  
(though no comfort appear long time)  
he surely, and without all doubt is the  
very beloued child of God. Oh blessed  
are they that mourne, for they shall  
receiue comfort. And therefore saith Je-  
sus Christ, Take my yoke on you, and  
learne of me ye that be mecke and low-  
ly in heart, and you shall finde rest for  
your soules. Whereby we may learne,  
that although we suffer and endure all  
kinde of trouble and torments of the  
body, as Christ him selfe, and all his  
Apostles, Prophets, and Martyrs  
haue done before vs, yet haue we assu-  
rance to haue rest in our soules, we  
shall haue peace of conscience, and toy  
in the holy Ghost, which all the tyrants  
in the world shall neuer be able to take  
from vs, loh. 16. 22. This hath bene the  
comfort of the children of GOD in all  
their troubles, when they haue had the  
peace of God in their hearts. Now let  
vs alwayes reioyce in the Lord, who is  
alwayes at hand to deliuer his Elect  
from

from all sorrowes, troubles, wrongs,  
miseries, and calamities whatsoener.  
And let vs stay his leisure, and wait  
with patience, till time of our deliue-  
rance come.

A Confession of our sins  
to God.

**O** Most gracious God and euert-  
uing Father, who art cleere  
and cleane from spot and sinne:  
I most miserable and wicked wretch  
do acknowledge and confesse that ma-  
ny and great are my sins, mine offen-  
ces infinite, and my righteousnesse like  
a most filthy and polluted cloth. If I  
should conceale mine iniquities, they  
would breake out against my will, and  
that to my greater shame: but alas, I  
cannot hidemine vnrighteousnes from  
thee: the corruptions of my proceedings  
here in this life are manifest and filthy  
before men, much more knowne and  
odious before thee, who loathest what-  
soener is euill, and searchest out the  
secrets of all hearts: thou beholdest the  
inward thoughts, and vncourest the  
hidden parts within: and therefore  
euen against my self I will confesse my  
sins, I will lay open mine iniquities,

I will accuse my selfe before thee: I  
iudge and condemne my selfe worthy  
of death eternal: I deserue not to be ac-  
cepted to come or to present my selfe be-  
fore thy tribunall seat, but to be relea-  
sed, to be cast off as a filthy wretch,  
and neuer to bee receiued into fauour  
again, and to rest as a reprobate and a  
cast away; who if I should not be recon-  
ciled into thy fauour againe in Christ  
thy Sonne, I should wish the hills to  
couer me, and the mountaines to fall  
vpon me to hide me from thy Majesty:  
and therefore good Father, I laid down  
mine offences before thee by an open  
confession, that my sinnes are so great.  
so many & grievous, that when I ex-  
amine them, they are in number more  
than the hairs of my head, nay than the  
sand of the sea, which are vnpossible to  
bee numbred: I accuse my selfe and  
hold me guilty of manifest high treason  
against thee, and by the testimony of  
mine own conscience I iudge my selfe  
worthy of thy dis. fauour: yea, Lord, I  
cannot but utterly condemne my selfe  
to be no more worthy to be called thy  
sonne, no more worthy to be partaker  
of any of thy blessings, but by the due  
desert of mine evil and corrupt behaui-  
our to bee cast into utter darknesse,  
where



Where shall be weeping and gnashing  
of teeth: and yet Lord, who knoweth,  
or by examination can finde out his  
iniquities at the full: who can recite  
all the transgressions that he hath done?  
only thus much I must needs confesse  
that I haue sinned against thee, and  
done euill in thy sight, that thou onely  
mayest be approued iust, and be ac-  
knowledgeed a most righteous G O D,  
when thou hast vtterly condemned me  
for my sinnes: all men, O Lord, all men  
are vanity, there is not one that both  
good, no not one: we are all of vs bozne  
in iniquity, and in sinne haue our mo-  
thers conceived vs: and we, miserable  
and filthy as we are, doe daily trans-  
gresse thy will; and doe multiply our  
transgressions continually: and there-  
fore I most filthy wretch cannot but  
againe and againe accuse, iudge and  
condemne my selfe to haue deserved thy  
iust displeasure with paines eternall:  
and yet such is thy fauour, that thou  
wouldest not that we should dye in our  
sinns, but vnfainedly to repeat & come  
vnto thee. Oh, good Father, what are  
we men, that we should be cleane, and  
he that is bozne of a woman, that hee  
should be iust? we haue all corrupted  
our wayes, and we haue all need of  
thee.

thee, and therefore I come vnto thee :  
accept me againe into thy fauour, that  
I may say, When my soule began to  
slide, thy mercies (O Lord) did hold me  
up.

O Lord increase my faith.

A Prayer for Christian  
families.

Morning Prayer.

**O**h Almighty G O D, high and  
powerfull, faithfull and louing,  
we thy poore creatures full of weak-  
nesse and sinne, become humble petiti-  
oners vnto thy Maiesty. in the name  
of Iesus Christ thy deare sonne, and  
our Saviour and Redeemer, that in  
him, and for his sake, it may please thee  
to refoyme our corrupted thoughts and  
impure affections, wherein we rest so  
polluted, as neither our hearts can con-  
ceiue, nor our tongues vter any thing  
as of our selues, which may not be re-  
warded rather in thy displeasure with  
punishment, than in thy loue with re-  
dresse. And therefore, deare Father in  
Iesus Christ, we come vnto thee hum-  
bly beseeching thee to frame our hearts  
aright, and our tongues to speake to  
thy

thy glory, that as thou deservest about  
all to be praised for our continuall com=  
fort inward and outward, for soule and  
body : so we may be taught both how  
to speake to thine honour, and how to  
practise to our owne saluation, in the  
merits of thy Son in whom we are sa=  
ued, though lost in Adam. In him we  
haue free access vnto thee in faith,  
though barred and cast from thee in A=  
dam : in him we haue recovered thy  
loue which we lost in Adam : in him  
we were forechosen to saluation, and  
therefore in him, and for his sake for=  
giue our sinnes. And as by old Adam  
sinne grew in vs, and took deepe root  
to our confusion : so in him let vs take  
hold anew to our restitution. And as  
all things were cursed in the first, so let  
all things rest blessed and sanctified vnto  
vs in the second. And as in e by the  
one we were deppriued of al consolation  
both of body and soule : so in the other,  
let vs enjoy again all things necessary.  
For alas, (most gracious Father)  
without him we are poore within and  
without, and without him not able to  
performe the least duty belonging vnto  
thee, vnto our neighbors or our selues :  
for to thee belongeth all honour, praise,  
& glory, as vnto our Creator, Sanctifier,  
and

and sanctifier, thyee in person, working  
 our thysfold comfort. To our neigh=  
 bours belongeth our vnfained loue, as  
 vnto our selues, and to our selues be=  
 longeth continuall watchfulnesse, lest  
 that we vs onercome with ouer-much  
 security, and so forget all duty required  
 at our hands. And for that, deare fa=  
 ther, we haue herein sinned more grie=  
 uously than wee can finde out in our  
 selues, pardon vs wholly in him that  
 hath performed all things wholly for  
 vs. And as thou seest our imperfecti=  
 ons great, and all our power more  
 weakenesse, sanctifie henceforth our  
 hearts, soules, and bodies, that our  
 thoughts, cogitations, and affections  
 may be all renewed, that the old man  
 with his fruits may dye in vs, and that  
 the new man may appeare to be shapd  
 in vs, by our renewed lines, which may  
 be testified by our godlinesse, faith, true  
 mercy, patience, meeknesse, long-suffe=  
 ring, watchfulnesse, knowledge, and  
 sincere affections, that thou soeuer here=  
 tofore wee haue bene seene either this  
 night or at any time hertofore giuen to  
 vanities, idlenesse, sin, security, or any  
 other apparant and repponeable sinne,  
 wee may henceforth looke vnto our  
 actions, and bee approued not onely  
 before

before thee, who iudgest our inward parts, but before men, who see only the outward works. And forasmuch, good father, as we, while we stay here, must be exposed, when the night is passed, to the travels of the day, and with the day bringeth with it many dangers, be vnto vs this day our keeper, that we fall not into any danger; our director, that we may walke aright; and our helper, that we want nothing. And blesse the endeouours of our minds, the actions of our bodies, and sanctifie our callings, that as we rightly, and as children resembling thee our heavenly father in sincerity, may walke in our vocations, not puffed vp, either for pride, for that wee can doe more or better than other men, or with despaire, for that others go before vs in abtinesse, gaine, or skill. But let vs fall downe before thee, not onely this morning, but at all times of the day, in hearty prayer, that thou wilt be vnto vs all in all in Christ, who hath purchased thee againe to vs, and redeemed vs againe vnto thy Maiesty. And therefore, Lord, as we passe forth this morning into the wilderness of this world, among the dangers lurking therein, be vnto vs our guide, and our strong refuge, lest Satan that willy enemy

enemy intrap vs to consent to ſinne, or  
that any other euill annoy vs being  
ſweake, and ſoone become ſoyled in the  
field of our warfare. Bleſſe vs all (O  
Lord) with thy grace, and all the reſt of  
thy child, en, whom we beſeech thee to  
make, together with vs, partakers of  
thy fauours to the comfort of vs all, both  
here and for euer. Amen.

Lord increaſe my faith.

A Prayer for the euening.

O high, mighty, and mercifull Fa-  
ther, guide to all that feare thee,  
helper to all that ſeeke thee, and com-  
forter of all that ſerue thee: wee haue  
no excuſe whereby to free vs from con-  
demnation, if thou reward vs accor-  
ding to the ſinnes we haue committed  
againſt thee this day. For ſince the  
day appeared wherein we beganne to  
enter into the exerciſes of the body, we  
haue committed actual euils, the fruits  
of our corrupt thoughts. And yet we  
cannot deny, but we haue receiued ma-  
ny bountifull gifts from thee, and taſted  
infinitely of thy bleſſings euery mo-  
ment, not only of this preſent day paſt,  
but in euery day of our corrupt liues.

Ame.

We haue bene made by thee, we haue  
bene sanctified by thee, we haue bene  
fed by thee, we haue bene clothed by  
thee, and we are euen now preferred  
by thee: and it is thou that givest vs a  
new now power to speak: from thee we  
haue all that is good, and of our selues  
all that is euill. From our selues pro-  
ceed neither good thought, nor good  
word, nor good worke, and therefore  
can we not now behaue our selues as  
we ought to towards thee: we cannot ho-  
nour thee, we cannot serue thee, we  
cannot pray vnto thee as obedient chil-  
dren, by reason of our corrupt imagina-  
tions, which tend to euill euermore.  
And yet (O mercifull Father) we bow  
our knees vnto thee, which yet is of  
thee: bow thou also our hearts, that  
we may not onely appeare outwardly  
to be humble, but inwardly: and let the  
sighes and continuall groanes of our  
hartes testifie our obedience, our repen-  
tance and humiliation before thee to be  
in spirit and truth, as our outward  
actions appear in sight. And sith when  
we haue done all that we can, we can-  
not attaine vnto that perfection which  
we owe in duty to thee, accept the me-  
rits of Iesus Christ our most louing  
redeemer, who as he was most willing  
and



and obedient, euen unto the death of  
the crosse for vs: so Lord, let his merits  
make vs one againe with thee. And  
looke not vpon vs but in him, in whom  
as thou art wel pleased, be pleased with  
vs in him. And howsoeuer we may be  
relected, not onely for this dayes sins,  
but for the sinnes yester day, yea, the  
sins of all the time of our liues, which  
being heaped vpon vs in iudgement,  
would presse vs downe to hell, yet stith  
he hath cleansed vs from all, forgieue vs  
all, and sanctifie vs againe by thy holy  
spirit, which worketh in thine elect by  
his mercies. And as thy loue hath ap=  
peared towards vs in thy many out=  
ward blessings, both this day, and all  
our life, in feeding vs, comforting vs,  
and defending vs from the snares and  
dangers which lye euery where in our  
walkings: so let thy loue more and  
more appeare in feeding vs inwardly  
by grace, that wee may abound in  
knowledge, in faith, in zeale, and all  
godlinesse. And grant that as we haue  
passed this day, and are brought by  
the course of times to the darknesse of  
the night, so when the end of our life  
shall approach by the course of our yeeres  
to the darknesse of the graue, we may  
be but thereby transferred from this  
mortall

mortall to immortall life, from this  
darkenelle to everlasting light, and  
from these vaine delights, to the hea-  
uenly ioyes, purchased for vs by  
Christ. And while wee liue here as  
Pilgrims in a strange countrey, farre  
from that everlasting City, yeeld vs  
in thy mercies in Christ all inward  
and outward blessings, that to vs there  
be nothing wanting, neither for our  
corporall or spirituall comfort. Blesse  
the works of our hands, the thoughts  
of our hearts. Blesse our going forth,  
and comming in, in our houses, and  
in the fields: blesse our callings, and  
sanctifie all our affections. And grant  
that wee may still meditate righte-  
ousnesse, and practise it. Giue vs vi-  
ctory ouer all Sinne and wickednesse:  
teach vs to heare and folloew thy Com-  
mandements. Illuminat vs with hea-  
uenly light, and guide vs in thy truth.  
And as we are now come to the end of  
this day, as we shall come to the end of  
this life, so conforme our obedience vn-  
to thy will, that this night may be pro-  
sperous, and without danger vnto vs.  
And that we may therein rest without  
perill of body or soule, as in Christ we  
shall rest free after this life from all  
perils, dangers, troubles, cares, want,  
fear,

leare, and all euill in the life to come.

O Lord increase our faith,

Conclude both Morning and  
Euening Prayer,  
thus.

**A**ND forasmuch, most mercifull,  
and louing Father, as we are of  
the company of the Church militant,  
and are members of thy Sonne toge-  
ther with a multitude vnknowne to  
vs, dispersed ouer all the earth, who  
make vp the number of thy Children,  
and who are continually vexed, crossed,  
and afflicted, not onely generally in  
regard we are of that Church, but par-  
ticularly in regard we are thine. Thy  
Church which is troubled with war,  
sedition, persecution, and continuall  
scandals and slaughters, and every par-  
ticular member thereof is assaulted  
with infinite calamities: assist vs, deare  
Father, in our prayers, that we may  
call to minde, and commend vnto thee  
the dangerous estate of thy Church,  
and every member thereof, that we all  
feeling one anothers wants, may hum-  
bly beseech thee for supply, and griene  
at the griefes of all, that thou wouldest be  
appea-

appealed with all: and releue, comfort,  
defend, and teach all; that wee rest not  
as thine enemies, who seeke to trouble  
the peace of the Church, but as thy  
deare children, seeking by all meanes to  
preserue and increase it. And therefore  
good Father in Iesus Christ, blesse all  
thy people, send down thine holy Spi-  
rit into all our hearts: teach vs all to  
feare thee, to serue thee, and to loue thee,  
and to embrace one another in brother-  
ly kindnesse in Iesus Christ: and giue  
ayd, succour, and assistance to all that  
are in distresse. And for that thou seest  
the dangers of the time, how like thy  
Church is to fall into the hands of the  
wicked, take part with it, O Lord, and  
in the name of thy deare Sonne de-  
fend it, and suppress the vaine iwa-  
ginations of them that rise by against  
vs. And in their greatest pride and  
poultie confound them, lest they say,  
our hands haue preuailed. And keepe  
vs all in true obedience to thy Gospell,  
and let vs all bring forth the fruits  
thereof, as a true testimony of our obe-  
dience. And forasmuch as we cannot  
performe as of our selues, any thing to  
answer our duties as we ought, with-  
out thou teach vs; O teach vs, Lord,  
by thy Ministers, and increase the  
numm

number of thy sincere and painfull  
 Preachers, and let them be instructed  
 by thee, and we by them from thee, that  
 wee all may shape our liues according  
 to thy will: Blesse (O Lord) thy Ma-  
 gistrates where thy Gospel is preach-  
 ed: blesse our King thy seruant Charles,  
 our Prince and Princesse, defend them  
 and teach them, and conforme all their  
 thoughts to thy glory, and their works  
 to the good of thy Church. Direct such  
 as thou hast placed Counsellors vnto  
 our King, giue them wisdome from a-  
 bove, giue them knowledge, giue them  
 vpriight hearts, that they may doe all  
 things to the good of thy Church. And  
 sith nothing can prosper without thou  
 prosper it, prosper all our callings, and  
 blesse our hands, and our proceedings  
 against the man of Sinne, sanctifie vs  
 all, and our thoughts, that thou mayest  
 be truly honoured, and wee still  
 defended in truth through  
 Christ. Our Father  
 which art in  
 heaven,  
 &c.

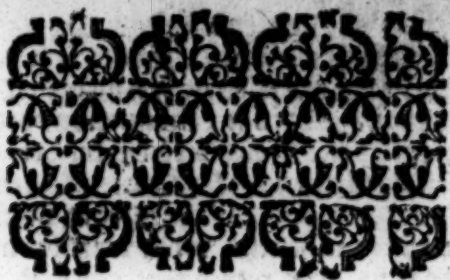
# A Table of the Contents of *this Booke.*

<b>A</b> Penſiue mans complaint and comfort.	pag. 1
A prayer in aduerſitie.	pag. 52
Another prayer in miſeries.	pag. 57
A prayer for pardon of ſinnes.	pag. 67
A prayer for faith and ability to pray.	pag. 77
A prayer in poore eſtate.	pag. 91
A prayer for patience in affliction.	pag. 100
A prayer for priſoners	pag. 117
A prayer againſt enemies.	pag. 129
A prayer againſt back-biting and ſlander.	pag. 137
A prayer for the ſicke.	pag. 152
A prayer for the married.	pag. 161
A thankſgiuing for Gods goodneſſe.	pag. 168
A penſiue man being comforted, exhorted to truſt in God.	pag. 173
A prayer for firme confidence in God.	pag. 180
A penſiue mans counſell.	pag. 183
A confeſſion of our ſins to God.	p. 193
Morning prayer for a family.	pag. 196
Euening prayer for a family.	pag. 200
Conclusion for praying.	pag. 204

**FINIS.**







A  
PENSIVE MANS  
Practise:

A godly Aduertisement.



It is a common <sup>Haw</sup> matter, and neces-  
sary for Princes  
and great Estates & great  
vpon their repaire to deck  
vnto any house, houses,  
wherein they pur- where  
pose to make any they  
small abode, to take order that the same purpose  
be cleansed, swept, garnished, perfu- to a-  
med and set in decent and pleasing or- bide.  
der, as well for healths sake, as for order  
comeltnesse, pleasure, and delight. But wee  
much more it behoueth vs that haue ta- must  
ken

our bo-  
dily  
houses.

ken by our lodgings, and abiding places in these our mortall bodies, to take order with our affections, wills and dispositions, that our conuersations bee in such decent, comely, sweet, and comfortable order disposed, that our soules be not annoyed with the filth and stink of our corruptions, while we abide in the same, but rather that our soules may be delighted with the sweet odors and sacred perfumes of sanctity and spirituall graces.

Wee  
must  
cleanse  
the  
heart  
aboue  
all o-  
ther  
places.  
Jer. 17. 9  
The  
heart  
is a  
lubi-  
cator.

Wee must therefore like vnto good Turnepers & Quersers of our owne buildings, carefully endenour, that all the noisome places within our building be cleansed, and the contagious sinnes and vnseemely filth and rubbish, which disgrace or annoy the same, be cast out and swept. And aboue al, we must look into the heart, for there lyeth infinite filthinesse: and vnlesse it be carefully toene into, it will hardly be thoroughly cleansed, for the heart is the place that is most deceitfull & wicked, yea aboue all the other parts of the bodie, and therefore it is demanded, who can know it? Insomuch as the Prophet argueth, that the heart is so subtil and deceitful, that vnlesse we most narrowly search it, there will lie hidden filthinesse and

and corruption, when we thinke it is  
 wel swept and garnished. It is a dan-  
 gerous thing for vs to flatter our selues De. 2. 9.  
 in our hearts, saying; Our hearts are  
 cleane, and we shal haue peace, and yet  
 the filthinesse of sinne rests in vs, and  
 the root that bringeth forth gall and  
 wormewood groweth in our wills and  
 behauiour. But we must circumsise Act. 8. 14  
 our hearts, we must cut off all peruerse  
 and corrupt affections, and purge vs  
 of all iniquity: wherein we must craue  
 the assistance of the spirit of God, which  
 will purifie our hearts. And he that  
 will not thus endeavour to cleanse this  
 most filthy part of his house, but resteth  
 stiffe-necked, and as it were of an un-  
 circumcised heart and eare, not forsak-  
 ing his old wicked conuersation, nei-  
 ther will heare when God speaks vnto  
 him: he doth as it were resist the holy  
 Ghost. And this filthines will so infect  
 his poore soule, enen with the leprosie of  
 iniquity, that he shall neuer be suffered  
 to enter into the sweet habitation of  
 eternall happinesse. All the filthy de-  
 sires and lusts of the flesh lie hidden in  
 the heart, adultery, witchcraft, hatred,  
 debate, emulation, wrath, contention,  
 sedition, heresies, enny, murders,  
 drunkennesse, gluttony, and such other  
 filthy

We  
must  
taste  
the  
regs of  
the A-  
dam &  
m.  
see  
Christ.

filthy annoyances, which vnlesse they  
be swept out, and cast off, they will in-  
fect the whole house of our bodies, with  
such vsauoꝝ and noysome pollutions  
that our mouthes will be defiled with  
cursing, lying, and bitternesse, our eyes  
with lust, our hands with touching  
uncleane things, our feet shall not be a-  
ble to walke the way of righteoursnes,  
but take the way of sinne, and all the  
whole house of our earthly tabernacle  
shall be so polluted with filthinesse, that  
all our progresse will be turned to our  
disproffit; and our hearts ease, to hearts  
sorrow. Wherefore let vs cast away all  
the dregs of the old Adam, which is  
vnrightheousnes, wherein we sometime  
walked, and let vs decke vs with the  
works of the new man, which is re-  
newed in knowledge, after the Image of  
Christ, who is the way in whom we  
must walke, the truth which we must  
embrace, and the life wherein we must  
liue for evermore; which way, as it is  
pure, cleane, sweet, and without tur-  
ning, so must we be pure, cleane, and  
without sin, not turning back vnto in-  
quity. And as that truth is vncange-  
able, plaine, and without deceit, so  
must we be simple, constant, and faith-  
full; and as that life is without all ble-  
mish,

missh, everlasting, and neuer ending,  
so must we be quickned, liuing with-  
out all blemish and spot of sinne, in  
righteousnesse and holinesse for euer.  
¶ Therfore let vs consider, what are the  
principall and chiefe ornaments to  
beautifie this our mansion house, being  
thus swept and clesed from the for-  
mer filthinesse, that when we shall re-  
moue from this our earthly tabernacle,  
we may take that way, depart hence in  
that truth, and so for euer liue in that  
life, Christ Iesus, who will bring vs  
to his heauenly habitation, the abso-  
lute end of our progresse, and the full  
accomplishment of our heauenly hap-  
pinesse.

Where-  
withall

Let vs then consider, that as the fil-  
thinesse which wee haue cast on, was  
most vgly, filthy and noysome vnto vs,  
because they were the workes of the  
flesh, which bring forth death: so wee  
must adorne vs with sanctity and holi-  
nesse, the workes of the Spirit, which  
will be a most comely beautifying of  
these our houses of clay, & lead vs vnto  
life. we must now therfore sweeten and  
perfume our hearts with loue, with  
joy, with inward peace, with long-  
suffering, gentlenesse, goodnes, faith, meek-  
nesse, temperance, and all godly conuer-

we  
must a-  
dorne  
the hou-  
ses of  
our  
soules  
in this  
life.

The  
fruits of  
the spi-  
rit beau-  
tifie our  
earthly  
taber-  
nacles.

sation, casting away all desire of vain-glozy, not promoking one another, nor enuying one another, that being dead to sin, & living to God, we may declare the same in this our standing house, by an innocent and sanctified life.

Having thus cleansed our houses from filthinesse and corruptions of the flesh, and decked the same with the ornaments of the Spirit, it is necessary that we should proceed to the execution of our callings, according to the rule of the diuine word, knowing this, that we liue not vnto our selues, but vnto God: not for our selues, but for our brethren: for whose sakes we are bound to trauel in our callings, and to execute our offices and functions as becometh vs, that our calling in Christ may be made sure, euen in this life.

There are in euery body many members, and euery member hath his seuerall place, office, and function. Euery kingdome is a body, wherein there is a Governour, and people, as subiects to be governed: wherein also are many Magistrates, as the principall members of that body: and also there are inferior members, preserved and defended by the more glorious. Euery family is a body, where is a father, and where common:

We  
liue not  
to our  
selues,  
nor for  
our  
selues,

Euery  
body  
hath  
many  
mem-  
bers.

commonly are children. Where are masters, there are servants. All these hauing seuerall offices and places in this standing house of our common-  
weale, must every one proceed to the performance of his calling, in such sort as there be not any disorder, or any complaining in our streets.

Wee are humbly to thanke our God, We are that hee hath established our head in such comely sort, and indued him with all vertues answerable vnto his high function, yea wee may sing vnto our King Charles, the Quene of Sabaes song, which she made of the happy gouernment of Salomon; Happy are thy men, may wee say, happy are these thy seruants, which stand here before thee, and heare thy wisdom. Blessed be the Lord thy God, which loued thee, to set thee in the throne of England, because the Lord loued England for euer, and made thee King, to doe equity and righteousness. It is verified in him, That the King by iudgment maintaineth the countrey, Pro. 14. 4. How hinc we (the poore members of his body, wherof he is the head) haue maintained, preserved conducted, and blessed in this small time of his gouernment? No nation hath tasted the like benefit, who in stead of

to thank  
God for  
our head  
King  
Charles  
a King,  
10. 8. 9.  
The  
Queene  
of Saba  
to Salo-  
mon.

Ro. 13.  
12.



War, which was feared, we haue found peace: inſtead of being depriued of the ſweet vſe of the Goſpell, we enjoy it ſtill with ſuch a full meaſure of iudge- ment and equity, mercy and truth, as we may with Dauid ſing, Mercy and truth are met together, and righteous- neſſe and peace haue kiſſed each other.

Oh that there were ſuch a reſemblance of performance of duty in euery of the members, as is apparant in the head, that the ſubiects could anſwer in like ſort for their obedience, as his Maieſty for government: then ſhould we haue a moſt comfortable abiding in this our ſtanding houſe of the fleſh: then ſhould all the noyſome corruptions of enuie, malice, reuenge, gall and bitterneſſe of the heart, be turned into lone, meekneſſe, mercy, and peace: then ſhould we haue no leading into captiui- ty, no impriſon- ments, no murders, no ſtrife, no de- bate, no cauſe of complaining a nonſenſe. But we muſt looke into our duties, and faſhion our ſelues, not according to the former deeds of diſobedience, but as becommeth the ſeruants of God, knowing that we are commanded to obey ſuch as are appointed to rule o- uer vs: we muſt ſubmit our ſelues vn- to all manner ordinance of man for the  
 Lords.

How  
 ſubiects  
 muſt  
 faſhion  
 them-  
 ſelues  
 in obe-  
 dience.

Lords sake, whether it be vnto his Maie-  
 stie, as vnto our superiour, or gouernors  
 as vnto them that are sent from him for  
 the punishment of euil doers, but for the  
 praise of them that doe well. ~~W~~ We are  
 commanded reuerently to vse the Iudges  
 and not to speake euill of the ruler of  
 the people. Every soule must subiect it  
 selfe to the higher powers, for there is  
 no power but of God, and the powe-  
 re that are, are ordained of God: whoso-  
 euer therefore resisteth the power, resis-  
 teth the ordinance of God, and they  
 that resist, they that will not obey and  
 submit themselves vnto such as are in  
 author. y, shall receiue vnto themselves  
 iudgement: they shall be punished, not  
 onely by the censure of the Iudge in  
 this world, but by the iudgment of God.

The  
 disobe-  
 dient  
 shall be  
 punish-  
 ed.

This then is not the least thing that  
 we should haue care of, while we are  
 in this house: to cast out of our hearts  
 all disobedience, and to beautifie the  
 same with vnfained loue vnto his Ma-  
 iesty, who so wisely ordereth and go-  
 uerneth this our standing house, and  
 iouingly entertaineth euery member of  
 this body, that hee suffereth not the  
 least, the weakest, the poorest, nor the  
 basest to be distressed, wronged, or a-  
 bused, but he extendeth present reliefe,

com-

comfort, and assistance in iustice and equity.

What an unnatural member is it then, that will raise it selfe vp, to offend this so sacred a Head? Nay, what member is it, vnlesse he be ouer-much infected with the poyson of enuy, that will not strue by all possible strength to perfoyme the duty of a true subject, in whatsoeuer office, calling, or authority hee be placed, although very dangerous members haue beene formerly found in this body: but they were withered & dried vp with the scorching sunne of vaine-glory, so that they in their hearts could bring forth no fruit, but very rottennesse of heart, wherein lurked nothing but the eating wormes of enuy, the viperous affection of hatred vnto the truth, and consequently denselish desire to disturbe, nay, to subdue and confound the whol body. But their rottennesse and filthinesse haue beene happily found out, and they iustly condemned.

Let vs therefore that now liue in a time wherein euery man may walk in his duty aright, while it is to day, yea, while we are in this earthly tabernacle, and therein haue the comfortable vse of the Word to teach and direct vs:

let

Withered  
red  
members  
of the body  
of the  
Common-  
wealth.

let vs all endeuor to keep a direct course  
in euery of our particular callings,  
that we may be found liuely and pro-  
fitable members of the body of our  
common-weale.

And no doubt (which I hartily wissh  
in the Lord) but all our Governours  
know what belongs vnto their Chri-  
stian duties, wherein they ought to con-  
secrate themselves wholly, to the bene-  
fit, profit, honour, and quiet of this our  
publike state, wherein they are appoin-  
ted to gouerne, not sparing any labor,  
care, expences, toyle of mind or body,  
to keep their common-weale in all hap-  
py felicity. And as in these our sacred  
Gouernors and Magistrates, there ap-  
peareth a continual working & watch-  
fulnesse for the maintenance & vphol-  
ding of this publike weale: So in vs  
that are to be governed, there is a ne-  
cessity of resolute obedience and duty  
vnto their authoritie layed vpon vs.  
And forasmuch as we see by experi-  
ence, that the wisdome, loue and zeale  
of our gracious Superiour Gouernor,  
doth in some measure seme to sur-  
mount his authoritie in commanding  
vs, let our humility, loue, and free  
obedience toward him and the goner-  
nors vnder him, be greater than our  
curi-  
ous

Gouers-  
nours  
must  
ende-  
uour to  
preserue  
the com-  
mons  
weal ch.

Necessi-  
ty of o-  
bedience  
layd vpon  
sub-  
iects.

ciull sublection: And let our hearts in all fulnes be fraught with such durifull desire to frame our whole affections to the will of the Magistrates, that there may be no occasion giuen them to lift vp the sword of Justice against any of vs. For they beare not the sword for nought: hee that offendeth shall be punished, and euery euill member of this body shall be cut off by the same. But such as are profitabz & helping members, shall not onely not taste of punishment, but be praised: and euery good endenoz shall receiue his reward: yea, and whosoener is grieved amongst vs, if it be the foot, then the head it selfe, and the most espectall member of the body, will haue regard vnto the same, and encline helpe thereunto, as vnto themselves.

Who therefore would not endenour with all force, to answer in duty what is offered and administr'd vnto vs, from these higher powers? for take away obedience, and we cannot but fall into many miserable calamities. A priuate house wee see is well ordered, when seruants yeeld obedience to their masters, and children humility to their parents: but turne it contrary, and there folloiweth present confusion: how much

Euery  
good  
mem-  
ber is  
praised,  
and re-  
ceiueth  
reward.

Obedia-  
ence  
the  
prop of  
our  
quiet.

much more will the calamity be great, and the mischief intolerable, if there should not be true loyalty in the Subjects towards their Governours, as there is godly carefulnesse in the Governours for the preservation of the Subjects.

We runne, the most of vs, and especially which are the inferiour sort, into a most rash breach of the lawes carefully made by our superiours, and it argueth in vs inconstancy, and bewrayeth in vs, that our hearts are not fully cleansed from grosse enormities. And therefore if we hope when we depart hence, to attaine vnto that Spiritual home, that Sacred City which we seeke, that place of perpetuity and euerlasting joy, we must enter againe into our hearts, and thrust out the old grosse desires and corrupt affections there lurking, which breake forth oftentimes to the breach of the lawes of our common-weale, which should be kept by vs inuiolable. But especially we therein violate the lawes of our God, who looketh on vs, who considereth our wayes, and beholdeth our proceedings, howsoeuer we thinke he seeth vs not.

God  
sees our  
walking.

It might be thought a superfluous thing

Pride a  
most  
vgly sin  
before  
God.

thing to set down particularly wherin  
we offend grossly : but for that it is a  
thing necessary that they should bee  
considered and reformed, I will briefly  
call to mind some such as I wish espe-  
cially were redressed : among which,  
as the most vgly before God and good  
men, is pride a peeuish euill, and a  
flattering conceit of ourselues, that we  
are that which indeed we are not, and  
indeed we make our selues monsters,  
and are not : for God hauing created  
vs seemely, and the most glorious of  
all other creatures, wee of our selues  
deforme our selues, and marre by our  
mischiefe, what God hath made in his  
mercy. But the beginning hereof,  
euen of our pride, is, to fall away from  
God, and to turne our hearts from our  
maker. Being fallen from God, we are  
cast downe vnto Satan, and turning  
our harts from our Maker, we become  
one in consent with him that doth mis-  
carry vs: and yet how goe we hand in  
hand with this wicked one, by whom  
we were deceiued, euen in the humour  
of pride, in the beginning : and cannot  
yet take heed of his wiles, whereof the  
greatest is this filthy fashion pride :  
and the pride of England, is, as it  
were, set vpon the highest mountain of  
the



the world, seen and scorned euen of be-  
 ry Infidels of the earth: such as know  
 not God, make maruel of our mostrons  
 attire, which exceedeth not only in cost  
 and colour, but in weight and fashion :  
 Oh pul it down, it is not fit for such as  
 are taking their way to the kingdome  
 of Heauen, it agreeth not with the  
 guest which lodgerh in vs, the Spirit  
 of G O D : it is no fit ornament to  
 decke the house of our silly soules, for  
 it stinketh and polluteth all corners of  
 the house : Oh remoue it, and send  
 euery country his fashion again: be not  
 beholden to any nation for such trum-  
 pery, neither to the garment-maker,  
 whose study therin, though it please the  
 vain-glorious for a time, it will bring  
 repentance too late to the worke and  
 to the workman. It is from the Court  
 come into the Countrey, a dangerous  
 euill, and hath infected the poore plow-  
 man, that a yeres wages sufficeth  
 not one suit of attire. If I should tel  
 all, the Carter would step in with his  
 Courtly guards, and will desie him  
 that is not of the fashion: men and wo-  
 men, the rich and the poore, the old and  
 the yong, are too far gone in this sick-  
 nesse, the Lord giue a timely medicine,  
 lest we perish therein. We might swee

Pride  
 polluteth all  
 the corners of  
 our  
 house.

We mindfull of our dangers) call to minde what diuerſity of diſeaſes, and ſtrange maladies haue bene amongſt vs of late, as though the Lord would ſay, As ye change your affections vpon vaine things, and as yee are neuer ſatiſfied with variety of faſhions, falling daily from me, ſo will I make you know by the variety of my puniſhments, that I haue yet in ſtore more ſtrange calamities than yee haue felt. And ſhall we not yet caſt off theſe enormities: Surely, it is ſo diſlike that wedding garment, wherewith wee muſt enter into our heavenly inheritance, and it is ſo ſtrange vnto the Lord, that hee will not know vs to be his: Oh that it were reformed: for every man and woman wade in exceſſe in this ſin with- out reproofe: let it be reformed, leſt God reprove vs.

Should we let paſſe ſome little re- counting of another groſſe euill, whoſe reproofe is deſeruedly ſet downe by the ſacred cenſure of God, and therefore I will ſhew what the Lord himſelfe ſpeaketh againſt it, that I may be irre- prouable: The deſire of mony is the roote of all euill Oh what a ſhort and ſharpe ſentence is this! If it be the roote of all euill, then hath it, no doubt, many bran- ches

ches of euill, therefore it is very vnfit  
to rest in this house of our soules, for  
they that haue thus lusted extraordina-  
rily for this worldly mucke, haue erred  
from the faith, and pierced themselues  
thorow with many sorrowes. See what  
a most dangerous euill this couetous-  
nesse is, it visquiteth both the body and  
in mind here. The whole house is out of  
order where this filthinesse lyeth, and  
therefore aboue all other euils it is to  
be reformed, for that it distempereth vs  
here, & stoppeth the wayes that should  
lead vs to the heauenly Ierusalem. Wo-  
be vnto you rich (saith Christ) for you  
haue your consolation here. It is a sin  
so displeasing vnto the Lord, that hee  
pronounced destruction vnto the peo-  
ple of Israel, for that from the least  
vnto the greatest of them, every one  
was giuen vnto couetousnesse. Let vs  
herfore haue a care to reforme this en-  
mity, & let vs cast it out of our hearts,  
for it breedeth many euils: yet this euil  
aboue all other seemeth unpunishable,  
say rather commendable, because it see-  
neth good husbandry. But all that are  
in the right way vnto heauen, will cast  
it out of this their standing house, as  
it, dung, and unprofitable stuffe, and  
be only carefull and content with com-

Couetousnes  
unpunish-  
able.

peten

tency, according to their qualities and callings, and not to ſet their minds upon that which in the end makes them curſed idolaters, and bringeth with it an impoſſibility to enter into the kingdom of heauen. It is impoſſible for a Camell to goe thorow the eye of a needle. As impoſſible it is (ſaith Chriſt) for a rich man to goe to heauen. Yet will ſome ſay, indeed it is impoſſible with man to bring a Camell thorow the eye of a needle, yet God can doe it: then is it a miracle, and ſurely by conſequence a miracle if a rich man, namely, a conſentious man be ſaued.

This euill of conſentiousneſſe draweth vnto it another dangerous euill, flattery; which is an euill that draweth light conceited men into vaine-glozy. But all flattery is like the kiſſe of an enemy, as was Judas, and therefore are all flatterers to be reſected, and to be caſt out of this common ſociety of the members of this body, and to be cut off as vnprofitable and perſons: yet theſe proſper in the world, and fare far better than ſuch as ſpeake the truth from their hearts.

Certaine idle perſons, whoſe infections do annoy a great part of this body, are to be cured, or cut off; for they are dan:

dangerous members; for whose reformation haue bene made many notable prouisions, by sundry sage and graue acts, and houses of correction for vagrants, erected in euery shire. But it falleth out that the number of such dangerous weedes rather encrease than diminish, to the great detriment of our common-weale: wherin I suppose the negligence of inferiour officers is a great occasion of their encrease.

I haue travelled in many shires, and it appeareth that there is little or no execution of these good lawes, greatly to be lamented, not onely in regard of the common quiet, which by them is like to be disturbed, but also in regard of the persons themselves, who in danger their own estates by their vngodly loosenesse & lewdnesse of life. The common-weale also losing their labour, and traueil, which might in some measure feede their childre, if with a sound & godly disposition, they would frame their limbs to labour, yet eat they that which is gotten by the sweat of other men. The number of these persons is great, the persons themselves, for the most part able of body, hardy, stouthearted, and fit to be employed in strong affaires,

affaires, a number of them yet counter-  
 ſetting impotency, & deforming them-  
 ſelues with rotten rags, paſſing thro-  
 rough the Country halting in the day  
 time, and oftentimes annoy the good  
 members of this publike weale in the  
 night. Theſe paſſe and repaſſe by ſuch  
 as haue authority to examine, to com-  
 mit, to puniſh, and reforme their diſor-  
 der, and yet few or none ſet hand to re-  
 dreſſe it. If the Citty of London be  
 viewed; the ſtreets within it, and the  
 ſuburbs and fields neere it, will yeld  
 of yong and old, men and women, a-  
 ble of body to ſerue Maſters, and to la-  
 bour for their lining, a great number  
 of vagabonds. And, which is moſt  
 lamentable, the young and tender  
 girles and lads of all ages, lye vnder  
 ſtals in the ſtreets by great companies,  
 vnder hedges in the fields, and no man  
 taketh them vp to bring them to ſome  
 faculty to get their lining, as is com-  
 manded, but ſuffer them to walloſw ſtil  
 in idleneſſe, vntill they be paſt to be re-  
 claimed, falling into breach of the lawes  
 and ſo are eaten vp with vntimely  
 death, who if they had bene careſſely  
 prouided for, they might haue proued  
 good members of the weale publike. It  
 is no new thing, and would GOD it  
 might

might be now at the last cut off, or in  
some measure reformed. The root be-  
ing cut in sunder, the branches would  
withere, for there are diuers occasions  
giuen and tolerated wherby they thus  
grow into these idle and vagrant cour-  
ses: it seemeth lawfull, for it is tolera-  
ble, that euery man at his pleasure may  
leauie his trauell, and goe to the Play-  
house, Bowling-allies, Bear-gardens  
Ale-houses, Taneris, and gaming,  
where they lose their time, consume  
their thurst, & offend the lawes of God  
and his Maiesty. And the sabbath day,  
which should be sanctified with prayer,  
and hearing of the Word, is prophaned  
with these accustomed euils. And out  
of these euils of idlenesse and loytering  
spring many noysome things, that ble-  
mish our body here, as filthinesse of the  
flesh, drunkennesse, gluttony, swearing  
and blasphemy, forgetfulness of God,  
and contempt of Magistrates, where-  
with our abode here being grossly defil-  
ed, such will be our vnlawfull dwell-  
ling, that our spirituall guest the holy  
Ghost, will refuse to abide with vs.

Therefore, O ye men of God, whom  
the Spirit of God directeth, flye these  
things, and follow after righteousness,  
godli-



godlinesse, faith, patience, and meeknesse, fight the good fight of faith, lay hold of eternall life, whereunto ye are called, and haue professed a good profession before many witnesses. Keepe on the course ye haue begun without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ, who onely hath immortality, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see. Vnto whom bee honour and power euerlasting. Amen.

LEVI T. 18. 3, 4, 5.

*After the doings of the Land of Egypt wherein yee dwell shall yee not doe. And after the manner of the Land of Canaan whither I will bring you shall yee not doe, neither walke in their ordinances. But do after my iudgements, and keepe mine ordinances to walke therein, I am the Lord your God.*

A Motive to thankfulness to God, for giving vs King Charles, to pray for his prosperity.

**I** Do perswade my selfe there needeth no motiue vnto such as feare the liuing God, to be thankfull vnto him for giuing vs this admirable blessing  
H.

It, Charls, in wh<sup>ch</sup> howsoever our peace  
and the free vse of the Gospel is conti-  
nued vnto vs, & allowed vs, we cannot  
but acknowledge that it was feared of  
good men, and wished of the wicked,  
that it might haue fallen out otherwise  
then GOD in mercy hath allowed it.  
When we saw the Sunne to shine, and  
we were refreshed with the reflection  
thereof, we feared a storme: but when  
we saw the Sun altogether eclipsed,  
when it was taken cleere out of our  
sight, could we thinke so faire a day  
would haue followed so gloomy and  
blacke a morning? few did thinke it,  
though all good men did wish it. But  
loe, the eclipsed is cleared, and the light  
againe appeareth, as when the Sun  
aristh in his strength, he sheweth fir  
our Horizon comfortably, and all godly  
hearts are refreshed with the sweet  
beams of his sacred light. And sith that  
came to passe which was meritable, in-  
mented of such as loue the light, in re-  
spect there were that wished direfull  
darknes to coner our hemisphere, what  
could befall vs in this death in a time so  
dangerous, more acceptable, and more  
ioyfull than the Diadem to It. Charls,  
& his princely presence to vs? Surely,  
if we should not embrace so high a bles-

sing at the hands of the great King,  
 which we now enjoy with thankful-  
 nesse to GOD, and with lone infatig-  
 ned to his Majesty, I cannot but per-  
 swade mee, the diuine power would  
 turne all our comforts into calamities,  
 our religion into idolatry, and  
 our peace into war. We must acknow-  
 ledge, that it is the hand of Iehouah,  
 that hath brought this great thing to  
 passe farre beyond the opinion, but  
 not beyond the desires of such as feare  
 God, and beare true loue vnto their  
 country. And all the world may know  
 that he which is called Iehouah, is as  
 lone euen the most high in al the earth:  
 and the bringing his Majesty to vs is  
 his worke, and to bring it to passe in  
 peace, is maruellous in humane eyes.  
 And therefore it is not answerable to  
 our true duty to the King of Kings, to  
 attribute this sweet success of a matter  
 of such moment vnto human wisdom,  
 or to politicke counsell, which yet he  
 blesseth for his childrens sakes, euen  
 for our sakes most vnworthy. Let God  
 therefore haue the prayse. Let King  
 Charles be euer blessed in the dignity,  
 for we are happy in him euen of Gods  
 free grace, who by David saith, when  
 I haue a conuenient time I will iudge  
 right =

righteously. And what more acceptable time could the Lord haue chosen for vs than now? than now, when so mightie a body was distracted, the head cut off, and the members diuided, insomuch as the foot had no assurance of the ayd of the hand, the hand doubtfull of the foot, and every member distrusting each other. Oh fearefull guest of danger, likely to haue made a great flood of euils, for euen the great Princes of the earth, gazed and gaue ayme at our present perill, expecting some wonderfull issue of such a fearefull change. But the Lord looked downe from heauen, and tooke vs out of these great waters, and from the hand of strangers. Shall wee not therefore praise the Lord? Oh praise the Lord, he is great, and great is his power, yea, his wisdom is infinite. What would we haue said? What should we haue thought? How would we haue looked, if in stead of this our most lawfull liege Lord, there had come a vsurper? in stead of this religious Prince, there had come an idolater? If in stead of peate which he brought, we had war? What should the poore, humble, meeke and innocent, vnwarlike children of GOD do in this heauy case? A vsur-

per they could not obey, to an idolater they could not ſubmit, in warre they could not delight. And therefore needs muſt they haue peelded their neckes to the yoke, and their bodies to the ſtake, or their throats to the bloody men. But thanks be to GOD, it ſareth farre otherwiſe; for God gaue our King his owne right, being heire thereunto, and gaue him vnto vs, with many admirable bleſſings. In ſomuch as we may ſay with Dauid, Saluation belongeth vnto the Lord, and thy bleſſing is vpon the people. And we may wel acknowledge our ſelues bleſſed of God, to be in ſuch a caſe: And bleſſed be the Lord our God, which ſo loued our King (as the Queene of Sheba ſaid to Salomon) as to ſet him on the throne of England, becauſe the Lord loued England for euer, and made him King to doe equity and righteouſneſſe. Oh let vs therefore conſider this. And let vs goe on in the ſtrength of the Lord, and make daily mention of his praiſe: yea of his onely, for ſurely as in great loue hee hath done this for vs, ſo he expecteth thankfulneſſe at our hands: And where is our thankfulneſſe, which is moſt expreſſed by forſaking Sin, and cleauing vnto righteouſneſſe? In many things there

there is an vniuersall brethankfulnesse  
 discovered amongst vs, as Saint  
 Iames saith, In many things we sinne  
 all : then all had need to looke into their  
 harts, and whatsoeuer leuen of weak-  
 nesse be found therein, (as in all flesh  
 it is and will be found) let vs endeuor  
 to become strong in the qualities of  
 loue, and obedience to GOD and our  
 King : and let vs testifie our holy and  
 louing affections, by often calling to  
 minde this high benefit, and by conti-  
 nuall practise of prayer in a true zeale,  
 giue thanks to GOD for him in hart,  
 whom we seem to commend with out-  
 ward lippes, and to embrace with our  
 outward deuices. We are bound by a  
 holy law to pray for the king, yea, were  
 he a tyrant: and for Magistrates, were  
 they neuer so cruell. And shall we not  
 much more pray for our king whom we  
 see with our eyes to bring forth godly  
 fruite of governmēt, whom we hold in  
 our harts to be the very true instrumēt  
 of Gods sacred loue towards vs, by  
 whom the Lord worketh peace in our  
 lands, truth amongst vs, and plenty for  
 vs : which blessings if we neglect, we  
 must feare a change, for GOD in his  
 wisdome tryeth whether this token of  
 his loue will moue vs to thankfulness:

If not, he can call for new ouls, and they will come ſpeedily vpon vs when we are moſt ſecure. It is a bleſſing farre more precious than the wiſeſt man can conceiue, euen that the King of kings hath done, in giuing his Maieſty a Prince of ſuch hope, as (if liuely tokens may preſage future high vertues) is like to proue the perfect image of his peerleſſe father. The bleſſing of the Lord be vpon the King, and vpon the Kings ſonne. And all that feare God, will ſay, Amen.

A thankſgiuing and prayer to God  
for the proſperity of  
our King.

**O** high, mighty, and mercifull God, the founder and ſupplanter of Kings and Kingdomes, whoe that haue receiued thy bleſſing of long peace and freedom of the Goſpell in the time of Iames thy ſervant, and our late King; who being the inſtrument of our comfort in thee in his daies, whom thou haſt taken away in peace, and continued thy peace by thy ſervant Charles, whom thou haſt in like mercy raiſed for thine owne glory and for our comfort: we render vnto thee all thanks  
an



and praise for him, whom thou hast not only made our King, but hast qualified his princely heart with heavenly gifts: thou hast not onely made him King ouer thy people as thou madest Saul, but thou hast endued him with wisdom and peace like Salomon, and with equity, mercy, righteousnesse, like Dauid: wherein thou hast shewed thy vnspeakable loue euen to vs, a people as it were shut vp on all sides, with feare of future calamities, threatened abroad, endangered at home, and many wayes deserving thy iudgements to light vpon vs, for our sinnes and security: yet thou like a father that hast no desire to punish according to our faults, hast put a new song into our mouthes, euen the song of deliuerance out of many dangers, by granting vs this blessing, a King fearing thee, the King of kings; for in fearing thee, he shall serue thee; in seruing thee, he shall please thee; in pleasing thee, he shall worke righteousnesse before thy people, he shall reioyce to goe before vs thy people into thy holy temple.

Oh blesse his royall heart with heavenly vnderstanding, conforme his affections to loue thee, prepare his will to doe good vnto Sion, and strengthen his

his hand to the building vp of Ierusalem. And let the tokens which we haue seene of his most gracious and blessed inclination, bring forth daily more and more fruits of an holy conuersation before vs, that his godly example may stir vs vp to an holy imitation of his sacred vertues, that both he our King, and we his people, being knit together in a holy Union, may consioyne in one heart, and one consent of doing the things that may best please thee.

And although by reason of our sundry and manifold transgressions against thee, we deserue not so high and rich a treasure as a King, to gouerne vs with mercy and iustice, but rather one that would vse malice and severity, yet continue thy louing hand ouer him keepe him as the apple of thine eye, defend him with the shield of thy prouidence, let none be able to touch the hemme of his garment, or a haire of his head but in loue. Daunt the hearts of all that wish his hurt, discouer the practises of the wicked that wait opportunity to touch him in will, that their deuices become foolish, and let their armes wither, and their power be as a reed in the fire. Beare him in thine armes, couer him with thy wings, and  
be t

beat them downe that rise vp against him round about, as thou hast formerly done, when hee was deadly beset with blood-thirsty men, the experience wherof imboldneth him to trust onely in thee, and maketh vs to thinke that thou hast preserved him for the advancement of thy glory amongst vs.

And therefore Lord, let all his foes be beaten downe on all sides, and let none of them be able to stand in his presence. Give him peace abroad, and lette of his subjects at home. Beautifie his crowne with the most glorious ornaments of godlinesse, like Dauid; of wisdom, like Salomon; of faith, like Abraham; of power, like Iosuah; of zeale, like Iosiah and Hezekiah, that hee may continue for a spectacle of sincerity many yeeres, and that his seed seeing the integrity of their godly Father, may neuer decline from his wayes, that wee thy people may evermore celebrat thine everlasting prayes for him. Hearken (O God) from heauen, and heare him when hee calleth vpon thee, and heare vs when wee call vnto thee for him. Thou art his strength, thou art the author of his and our perpetual safety. Give him thy iudgements, O Lord, & thy righteousness vnto his counsellors;

A. 5

that.

that they may iudge thy people with  
iustice, and thy folke with equity: let  
the mountaines bring peace, and the  
little hills righteousness vnto thy peo-  
ple: let there be no decay, no leading  
into captivity, nor no cause of lamen-  
tation in his dominions. But let thy  
truth preuaile, let thy peace continue,  
let thy word breake forth, and the glo-  
rious beames thereof shine to the ba-  
nishment of the obstinate and stiffe-  
necked ignorance of such as delight in  
error. Exalt thine anointed, let thy  
right hand assist him, and thy arme  
hold him vp, that no enemy preuaile a-  
gainst him, so shall hee sing forth thy  
praise, and wee thy people euer reioy-  
ce in thanks to thee.

Be glad ye righteous and reioyce in the  
Lord, and be ioyfull all ye that be vp-  
right in heart, Psal, 32. 11.

A motion to Prayer, that God by his  
holy Spirit will teach vs  
how to pray.

God is  
willing  
& ready  
to giue  
his graces

**L**et vs consider how willing and  
ready our good God is to hearken  
vnto the desires of all such as  
hunger and thirst for the riches of his  
grace,

grace; without which, such is our po-  
 uerty, that we know not what to aske  
 as we ought: But the spirit helpeth  
 our infirmities, and maketh request  
 for vs with sighes, which cannot be  
 expressed. And although that flesh and  
 blood bee so corrupt, that it alwayes  
 growelleth on the puddle of worldly  
 cares, and the better part, namely, the  
 inner man, in the meantime is for-  
 gotten, and standeth endangered to fall  
 into many evils, yet hauing the ear-  
 nest of the Spirit, we may boldly come  
 vnto our God. Who hath promised to  
 send the same: if wee aske it at his  
 hands, he will giue it in such abun-  
 dance and full measure, that by the  
 vertue thereof we shall be able to pray  
 according to the will of God. This is  
 the Comforter which Christ promised  
 to send vnto vs; euen the holy Ghost,  
 which should teach vs all things; and  
 without it we know nothing. And a-  
 las what were it for vs to fall downe  
 before God in most reuerent outward  
 manner, pouring forth a huge heap of  
 words from the lips, not hauing this  
 inward direction? Surely it were but  
 to spend time to no purpose: It is the  
 Spirit that cryeth in our hearts, Abba  
 Father, are vanies. The effect of the Spirit.

Father.

to r' em  
 that  
 pra' for  
 it.  
 Wee  
 knew  
 aor what  
 to aske  
 without  
 the Spia  
 rit.  
 Rom. 8.  
 26, 27.  
 Flesh &  
 blood  
 ignoranc  
 of things  
 necessar  
 y to be  
 prayed  
 for.  
 2 Cor. 1.  
 23, and  
 5. 5.  
 Rom. 8.  
 27.  
 The spi  
 rit of  
 God the  
 promi  
 sed Com  
 forter.  
 Ioh. 14.  
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 Words  
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The  
ſpirit of  
man vn-  
derſtan-  
deth on-  
ly out-  
ward  
things.

1 Cor. 2

11. v. 4.

The  
ſpirit of  
God

diſcer-

neth all

things,

Jud. 13.

Ep. 6. 1.

Father. The ſpirit of man knoweth only the things that are of men: but the ſpirit of God knoweth and deſireth the things that are of God. And the natural man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him. But he that hath the ſpirit of God, he diſcerneth all things. Let vs

therefore pray in the holy Ghoſt, let vs pray alwayes with all manner prayer and ſupplications in the ſpirit.

And let vs pray continually for the aid of this ſacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requiſite to the due performance of this godly exerciſe.

### The Prayer for the ayde of Gods Spirit.

**F**Oraſmuch (deare Father) as euery man liuing is of himſelfe, beſore thee, as a beaſt, neither knowing thee, nor the things concerning their owne duties vnto thee: I, as one of the moſt peruerſe, filthy, and corrupt, doe here humble my ſelfe beſore thee, begging at thy hands that which thou haſt promiſed to giue vnto as many as aſke it of thee, thine holy Spirit, that ſacred

Com-

Comforter, which reuealeth thee and  
thy will to the simple and ignorant,  
which also stirreth by the mindes and  
inward affections of thy children to call  
vpon thee, it prepareth the hearts, and  
openeth the mouthes of thy children  
to celebrate thy name. Bestow it ther-  
fore, good Father, bestow it vpon mee  
thy poore creature, and vpon all thy  
children. And grant that although all  
of vs are of corrupt affections, and of  
polluted lippes, yet we may be spira-  
lized with that heavenly Hope, that we  
thereby may haue our hearts cleansed  
from the corrupt affections of the  
world, and the eyes of our understand-  
ing opened, that we may see the good  
things that we would aske, that our  
feet which are fettered with the cares  
of vaine things, may be set at liberty,  
that we may walk the righte way vnto  
the kingdom of heauen, that the hands  
of our soules may apprehend and take  
hold of the riches and righteousness of  
thy Sonne Christ Iesus: And that by  
the ayde of the same spirit, we may cast  
off all impediments, lets, and incon-  
ueniences that detain vs from coming  
vnto thee. Sanctifie mee within and  
without, wash me and I shall be whiter  
then snow. Let thy truth and thy spirit

me: 100



met together in my soule, that my  
 prayer may enter into thy presence, and  
 that thine eares may incline vnto my  
 humble petitions; so shall I declare  
 thy louing kindnesse in the morning,  
 and thy truth in the night.

Thou knowest whereof we be made,  
 thou forgettest not that we are but  
 dust, an unprofitable people: not sit-  
 upt, or able of our selues to pray vnto  
 thee, or praise thy name.

Wherefore, good Father, enlighten  
 vs, and teach our heart rightly to con-  
 ceine, and our tongues freely to speak  
 what may be to thy glory and our com-  
 fort: assure vs to seeke thee, and grant  
 that our hearts may reioyce in thee, and  
 that we may liue and dye in thee.  
 Amen.

Let vs now seeke the Lord, let vs seeke  
 his strength: yea, let vs seeke his face  
 continually, Psal. 105. 4.

○ Lord increase my faith.

A motion to a prayer for the forgie-  
 nesse of our finnes.

**H**aving thus cast our selues downe  
 before our God in true humility,  
 wherea

wherein we haue acknowledged that  
 we are so polluted with sinnes, and  
 so tyed with the chaynes of death, that  
 there is no euaslon or meane in our  
 selues, or by our selues to escape the  
 snares of Satan, that lurkedh like a  
 roaring lion, seeking whom hee may  
 deuoure: Wee must now endeavour to  
 find out the meane, how to be made at  
 one with, and be reconciled to our God  
 againe. Wherein thus much we are  
 first to consider, that as by Adam all we must  
 men haue sinned, and haue deserved seeke  
 death by sinne: euen so by Christ we how to  
 are cleansed from sinne, and stand be re-  
 gaime in the fauour of God the Father conci-  
 by faith in him: Whom also we haue to led to  
 be an Advocate to God our heavenly God.  
 Father, and hee it is that obtaineth Christ  
 pardon for all our sins. It is the pas- reconci-  
 sion and most innocent death of Iesus leth vs  
 Christ the immaculate Lambe, which to our  
 is a sufficient reconciliation for our offens-  
 offences. And therefore hee saith, If ded hea-  
 any man sinne, hee hath an Advocate venly fa-  
 with the Father, euen Iesus Christ ther.  
 the righteous: That is, if any man  
 acknowledge his offences truly before  
 God, and that hee is unfull, impure,  
 and corrupt, and doth faithfully sub-  
 mit himselfe vnto the fauour of God in  
 Christ

Christ, without standing to iustifie himselfe righteous.

Who hath the benefit of Christ's death. Such an one hath the benefit of Christ's death, and such a one shall be partaker of the benefits of Christ, wherein he shall obtaine pardon for all his sinnes. But he that will not thus shew himselfe doone before the Lord  
 Mat. 19. 13 and cry out against his owne unswor-  
 1 Tim 1 5 thinesse, and say that he is a sinner, and vnable of himselfe to obtaine remission of sinnes, there is no place of mercy for

Whom Christ came to call, not the righteous, such as were in their owne conceit, holy, pure, iust, and without sinne, but sinners (such as did  
 1 Pet. 3. 9. so confesse and acknowledge them-

Mat. 2. 28. selues) to repentance. Such sinners as are sorry for their sins, and repent them of their evils, such Christ himselfe calleth, saying, Come vnto me all ye that labour and are heauy laden, and I will ease you. Our God is patient, and would haue no man perish, but would that all men should come to repentance. And therefore he sent his sonne Iesus Christ, to giue himselfe a ranfome for all that repent and truly beleeue in him.

Christis  
 our  
 ranfome.

Mat. 26.

28. We were in bondage and captiuitie,  
 and he most frankly took vpon him

to ranſome vs with a great price, even  
his blood, which blood he ſhed for ma-  
ny for the remiſſion of ſinnes: not for  
all, but for ſuch as truly repent and  
amend their liues: for they that runne  
on ſtill in their ſinnes, howſoeuer they  
flatter themſelues, they are left vnto  
themſelues, and the mercies of Chriſt  
ſworne not for them: his death to them  
is none advantage. And we therefore  
muſt take heed, leſt that we deceiue  
our ſelues with this, that hee is the  
Lamb of GOD that taketh away the  
ſinnes of the world: and that thereby  
every man in the world is ſo included,  
and every mans ſinne by him ſo taken  
away without repentance, that we haue  
ſcope to ſinne, becauſe hee taketh it  
away. But wee muſt take hold of his  
merits by faith, which faith will worke  
in vs a deteſtation of ſin, and a deſire  
to reforme enill in our ſelues, and to be  
reconciled vnto God in amendment of  
life. For it appeareth that the whole  
world was polluted and deſiled with  
ſinne, and that the whole world needed  
a meane to be cured of that great miſe-  
ry, and to that end came Chriſt, even  
to ſaue all that repent, and beleue the  
Goſpell: to ſuch is the glad tidings of  
ſaluation ſent, as wel vnto the Gentile  
as

They  
that run  
on ſtill  
in ſin,  
haue  
no proſ-  
fit of  
the me-  
rits of  
Chriſt.  
Io. 1. 19

The eſ-  
fects of  
faith,

The  
whole  
world  
was  
dead  
in ſinne

All are  
called  
to sal-  
uation.

1 Ioh. 3.

10.

1 Pct. 2.

33.

as to the Jew; to the bond, as to the  
free; to all people and nations of the  
world: wherein appeared the unspeak-  
able love of G D, not that we loved  
him first, but that hee loved vs, and  
sent his Sonne to be a reconciliation  
for our finnes: it was he that bare our  
sinne in his body on the tree, that we be-  
ing dead to sinne, should liue in right-  
eousnesse, by whose stripes we are  
healed.

How  
we must  
repent.

Being then healed of this deadly euil  
cure of death it selfe, let vs speedily  
returne vnto our God in hearty open-  
tance, casting aside and giuing ouer all  
the deceitfull woorkes of darknesse: and  
let vs pray that hee will vouchsafe vs  
forgiuenesse of our finnes, wherein of  
long time we haue liued: Let vs bee  
earnestly sorry that we haue spent  
the time past of our liues after the lusts  
of the Gentiles, licentious and wic-  
hedly, in wantonnesse, in lusts, in  
drunkennesse, gluttony, carousnesse,  
and in abominable Idolatry. To day  
if we will heare his voyce, let vs not  
harden our hearts: but hauing layd  
open our weaknesse and infirmities,  
with an ardent desire to reforme our  
liues: let vs boldly approach vnto our  
mercifull God, who saing vs a farre  
off,

off, namely, vnfaignedly purpoſing to amend our liues, he will come with his Spirit and meet vs, and will embrace vs with the armes of his loue, and will put on vs the robes of his own righteouſneſſe. And his mercy is from generation to generation, to them that feare him. And therefore let vs feare no more, for we are freely iuſtified by grace, through the redemption that is in Chriſt Ieſus, whom God hath ſet forth to be a reconciliation through faith in his blood, to declare his righteouſneſſe by the forgiveness of our ſinnes that are paſſed.

O let vs not therefore deſpiſe the riches of his bountifullneſſe and patience and long-ſuffering, knowing that the bountifullneſſe of God leaueſh vs to repentance. Let vs fall down before him therefore, and he will heare vs vp; let vs cry out, and he will heare vs; let vs fly vnto him, and he will come & meet vs, and embrace vs. If our ſinnes were as red as ſcarlet, he will make them as white as ſnow. Therefore will euery man that is godly make his prayer vnto him in a time when he may be found. The Lord redeemeth the ſoules of his ſervants, and none that truſteth in him ſhall periſh. I ſhould haue ſinned,

God is ready to receiue vs, if we vnfaignedly repent.  
Luk. 15.  
20.  
Rom. 3.  
24. 25  
Lu. 1. 50

Pſ. 32. 6?  
Pſal. 34:  
21:

ted,

ted, but that I beleued to see the good-  
nesse of the Lord in the land of the li-  
uing, Psal. 27. 13.

A confession of sinnes, with a prayer  
for forgiuenesse, and for faith  
and zeale to pray.

**O**h mighty and most wise God, lo-  
uing and most mercifull Father,  
who of thine infinite power hast crea-  
ted me, of thine inestimable loue hast  
redeemed me, and of thine incompre-  
hensible prouidence hast hitherto pre-  
serued me, and hast brought me vp like  
a most carefull Father, enen since the  
time I was a very little lump of cor-  
rupt flesh, and hast nourished me, and  
trained me vp vnder thine owne pro-  
tection, guarded me with thy hand, and  
defended me as vnder thy wings: and  
aboue all, thou hast taught me in great  
measure to know thee: thou hast sown  
in my soule the seeds of true know-  
ledge, and hast often watered the same  
by thy word, and fructified it by thy  
grace: Yet haue my corruptions (deare  
Father) letted and hindered the growth  
of it, and hath not suffered the increase  
of spirituall things so to appeare in  
my life, as may make thine Elect to  
glo-



glozifie thee my heauenly Father for mee. But contrariwise haue so persecuted in seducing mee, as the godly may well say, they are ashamed of me : And the wicked to say, There is no feare of God before mine eyes. Such and so gresse and euil hath bene my outward behauiour.

How then (deare Father) is it in mine owne eyes, when I look carefully into my owne corrupted imaginations, which although they haue not alwayes broken out into the blew of mortall men, yet are they seene of mee, and I (Lord) doe find them to appeare fearefull before the eyes of my guilty conscience. But when I consider thy wisdom and thy knowledge, and thy judgments, how thou seest and findest out and punishest the least of our sins, and our most hidden faults. Oh what a terror ariseth, as out of a bottomlesse pit of despaire : what shall become of me as of mine owne deseruing? Then I am forced to deny mine owne worthinesse, and cry vnto thee, Lord be mercifull vnto me a sinner.

And considering that I cannot see, nor remember all my faults, I fly vnto thee, and pray thee, not to remember my secret sins, the sins of my youth,  
done

done partly in ignorance, partly by negligence: And the offences of my ripper years, committed (I must needs say) either willingly or unwittingly: Oh, who can answer for his sins? who can put away his offences? who can cover his faults? nay, who can make recompence or satisfaction unto thee for the wickedness that he hath done against thee: And who can say his heart is cleare? Can the eyes say they neuer beheld vanity with delight? can the tongue say it neuer spake idely? nay, profanely, nay in manner blasphemously? can the feet say they neuer ranne after vnlawfully things? what part of the body is cleare from sinne? for my part, holy Father, I doe confesse against my selfe, that I haue sinned in all parts, I cannot but be mine owne accuser, I cannot but arraigne my selfe, indite my selfe, finde my selfe guilty, indge my selfe and condemne my selfe. Oh whether then shall I lye for pardon? to whom shall I sue for release? Surely he whom I haue offended, must pardon me, he against whom I haue committed offence, he must release me, or else I am cast away eternally. And this cometh to passe against me (wretch) for that I haue made no better vſe of thy

loue,

loue, because I haue not obeyed thy lawes, because I suffered my wicked will so to preuaile against thy heauenly will, and my corrupt affections to ouer- beare the sweet motions of thy grace. I cannot but confesse that mine owne peruerse nature hath rebelled against the sacred influence of thy Spirit, and hath been the cause why thy louing fauours haue preuailed no better with mee, why thy grace hath wrought no better in me, nor thy loue wrought more for mee. Oh what could I desire that thou hast not done for me, Thou hast shewed mee the way of life, but I haue taken the way of death: thou hast taught me truth, but I haue followed error: thou broughtest me into the light, but I yet walked in darkenesse. The filthy and forbidden works of the flesh haue bewitched me, I haue strayed from thy lawes, and foolishly obeyed the law of lust and disobedience: by reason whereof thou hast fatherly corrected mee, and vpon any small repentance, and humiliation, thou hast both pardoned mee and releued mee, yea, when I haue bene deservedly, euen swallowed vp of infinite miseries. And yet, wretched that I am, I, forgetting thy louing kindnesse, haue againe and againe

againſt ſtart backe, and kiſſed vnto,  
and conſented to the counſell of vanti-  
ty, and that many times when I haue  
promiſed my ſelfe, and as it were fully  
reſolved to abandon the ſwookes of  
darkneſſe, and to embrace onely the  
light of true and lively obedience. And  
therefore Father, I now ſee and con-  
feſſe it is not in mine owne power to  
obey, it is thy gift, Oh giue mee this  
heavenly gift, giue me a new heart,  
ſhape in me a new mind, giue me both  
ſpirituall vnderſtanding, and ſpirituall  
ſtrength, that I may incline my will  
and my wayes, to thy will and thy  
word. And that I may ſhunn the eu-  
ils which I haue heretofore embrac-  
ed, beare with my former weakneſſe,  
and pardon my former ſinnes, for Lord  
I am hartly ſorry that I haue ſinned,  
yea I am ſorry that I can be no more  
ſorry. But this ſorrow is thy gift, a  
ſorrow not to be repented of, but Lord  
make me truly to repent my ſinnes,  
and truly to reſorme my life. And loke  
no more backe to my former euils, but  
remember thy mercies of old, and in  
thy mercies conuer my ſins, and fill me  
with the ſpirit of truth to know thee  
rightly: giue me the ſpirit of loue to  
obey thee truly: giue mee the ſpirit of  
ſancti-

sanctification, that I may line sincerely  
before thee, that my conscience may be  
at true peace within mee, deale with  
mee as thou hast done with such as  
have sinned, but not of malice, from  
the beginning, on whom thou hast had  
mercy, to whom thou gavest grace to  
repent, and whom thou redeemedst af-  
ter thou hadst fatherly corrected them:  
for neither could David, nor Paul, nor  
Peter, nor any, were they never so far  
sanctified of themselves, keepe them-  
selves from sin, but the most righte-  
ous are, and fall seven times a day.  
And it is (good Father) in all, and  
must be also in me, thine own free gift,  
the worke not of theirs, neither can it  
be of my flesh, but must be of thy spirit  
onely that wrought in them, and must  
worke in me repentance, reformation,  
and newnelle of life: And therefore fa-  
ther in Iesus Christ, in whom thou art  
pleased to receive sinners to mercy, be  
pleased to give me spirituall wisdom,  
true faith, unfained zeale, that I may  
know rightly, believe perfectly, & pray  
instantly unto thee. And hasten thou, oh  
Lord, unto the treasure-house of thy  
mercies, and out of the rich bounty of  
thy love, bestow on mee such gifts as  
bring forth such fruits of acceptable

M

obedi=

## A Pensue

obedience, in the perfect knowledge of  
the mystery of thy Sonnes incarnati-  
on, doctrine, death and passion, resur-  
rection, ascension, glorification, and  
mediation, as may make me thy perfect  
regenerate Sonne: giue mee power  
and will to practise piety, to exercise  
faith and obedience, to become hum-  
ble, patient, and louing, and so to  
mortifie my corrupt affections, as I  
may liue truly and loyally befoze thee;  
that I may with profit heare thee speak  
vnto mee, and thou my comfort heare  
mee speake vnto thee. And when I  
pray, make my prayers hearty, and  
mine affections constant in the sweet  
contemplation of heauen and heavenly  
things, lest vanities doe fill, as they  
haue done, withdraw my minde euen  
in my deuoutest exercises: which hath  
borne the cause, O heaue Father, that I  
haue long and often cryed vpon thee  
and haue not bene heard; and often  
asked, and haue not receiued; because  
I haue cryed coldly, or asked amisse.  
Therefore Lord Ie su receiue my pray-  
ers, that I may obtaine grace, and thy  
holy helpe to comfort me in the time of  
my need.

O Lord increase my faith.

Ano-

Another prayer for the forgiveness of finnes.

**O** GOD of my saluation, I haue  
acknowledged my finnes vnto  
thee, I haue not hidden mine iniqui-  
ties: for thus (my good God) I  
thought, I will confesse my wicked-  
nesse against my selfe vnto thee. O  
Lord, forgive the punishment of my  
finnes: vnto thee, O Lord, I cry O  
my strength, be not farre from me, lest  
that if thou answer us not, I be like  
them that goe downe into the pit. Re-  
member not the finnes of my youth,  
nor my rebellions, but according to  
thy kindnesse remember thou mee, euen  
for thy goodnesse sake remember thou  
mee: gracious and righteous thou art,  
and thou teachest sinners in thy way.  
O turne thy face towards mee, let  
thy louing fauour and mercy euer-  
more be extended, for I am miserable,  
sinfull, and poore. And I come vnto  
thee the fountaine of all helpe, forgive  
my finnes, wash mee, and I shall be  
cleane, let mee taste of thy old louing  
kindnesse, who hast euer bene ready  
to forgive, euer ready to helpe, ready  
to receiue the complaint of the poore,  
ready



ready to receiue the miſerable, to embrace them that returne from their euil waies, as appeareth by Dauid, by Peter, by Mary Magdalen, and many other, who repenting their ſinnes, haue found fauour. Our fathers called vpon thee, and thou didſt heare them; they truſted in thee, and were deliuered; they depended vpon thee, and were not confounded. Wherefoze haue mercy vpon me, O God; haue mercy vpon me, according to thy great mercies, and according to the multitude of thy compaſſions doe away mine iniquities. O cleaſe me from my ſecret ſinnes, and couer my knowne ſins with the righteouſneſſe of thy Sonne, remove mine iniquities farre away from me, and be not angry with thy ſeruant for euer. O enter not into iudgement with me, for if no fleſh before thee be iuſtified, what ſhall become of me, who haue ſo highly ſinned?

Lord my God, full of mercy, I appeale vnto thee, I fly vnto thee, I reſt vpon thee, leaue thy diſpleaſure againſt mee: and howſoener weak and vnable I be to ſtand in thy preſence, oh let thy ſpirit of ſtrength hold me vp, and ſay vnto me; Feare not, for my grace is ſufficient for thee. I take hold vpon thy loue,

loue, and I rest vpon thy fauour in  
Christ, reiect me not, though there bee  
no good in me, powze down that abso-  
lute good thing, euen thy grace, and let  
it direct me to amendment of my cor-  
rupt life.

Thou hast said, that thou art well  
pleased in Christ thy sonne: in him be  
thou also pleased with me, and receiue  
mee againe into thy loue, through his  
merits by whom euery sinner receiveth  
fre accessse vnto thee. And although I  
for my part (most louing God) bee a  
vessel full of faults and filthinesse, al-  
though I be no more worthy to be cal-  
led thy sonne, although I be a seruant  
most vnprofitable, yea, a withered and  
starued brāch, who haue lost the quick-  
nesse and vigoz of thy blessed spirit, and  
am good, of mine owne proper nature,  
for nothing but for fire, yet good  
Father, haue mercy vpon me, haue pa-  
tience with mee, cast me not from thee,  
but rather endue me againe with a new  
spirit, and a liuely feeling of thy plea-  
sure and will, and ablenesse to doe ther-  
after, that I may fill vp the residue of  
my dayes in sincerity, in holinesse, in  
righteousnes, and in the due seruice of  
thee, in faith vnfaigned, and in all sin-  
glenesse of heart and soale, that from

## A Penſiue

henceforth, in ſtead of ſtraying from thee, I may dwell and be ſhadowed vnder the ſhadow of thy wings, that in ſtead of ſinne, which heretofore hath miſcarried me, I may embrace piety, godlineſſe and true zeale: and in ſtead of ignorance, whereby I haue gone ſo long aſtray, I may take hold of the knowledge of thy ſauing truth. And let it be as a lantern vnto my feet, and a light vnto my pathes, that ſo I may be ſafe in thee through a lively faith which neuer deceiveth. And grant that I may carefully perſorme what thou likeſt, how ſoever diſliking it be to me, and may watchfully auoyd what thou lotheſt, how ſoever liking it be to mee. For I acknowledge good Father, that fleſh and blood fauour nothing of the things belonging vnto ſaluation: but I wait in the ſpirit for thy louing kindeſt & mercy promiſed in Chriſt thy Sonne, in whom I am bold with doyle ſighes of the heart to cry, Lord forgive mine offences, remit mine iniquities, couer my finnes, and lay not my former euils vnto my charge.

Good Father, giue the knowledge of ſaluation vnto me, and to al thy people, by the remiſſion of our finnes, through the bowels of thy tender mercies, that  
we

we may perceiue in our mindes both comfort, peace, and gladnesse of thy holy Spirit, which may begiune a new life in vs, pleasing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, straining with thy blaine pleasure, and restore againe in vs the image of thy diuine light, which was lost; that being thus inwardly renewed in our minds, we may refoarme vs outwardly in our conuersations, and may sing aloud vnto thee, and may serue thee with gladnesse, and come alwayes vnto thee with ioy. Amen.

○ Lord increase our faith.

Sing vnto the Lord a new Song, O sing vnto the Lord a new Song, Psal. 68. 1.  
Sing vnto the Lord, and praise his name, declare his saluation from day to day. verse 2.

A short prayer for the forgiveness of sinnes.

○ Father everlasting, mercifull and full of pity. I doe acknowledge my selfe Unfull, whereby I haue

deſerued puniſhment in thy heavy diſ-  
 pleasure, but I haue an Aduocate, e-  
 nen Jeſus Chriſt the righteous, and  
 he hath redeemed me from all feare of  
 death, if I truly repent mine euils, and  
 reſorme my life according to thy will:  
 wherefoze, moſt deare Father, in him,  
 ſanctifie me again, and waſh me cleane  
 through his blood, couer me with the  
 precious and moſt glorious robe of his  
 integrity and obedience, and in him  
 forgive my finnes; and for his ſake,  
 remember them no moze, but rather  
 ſupply the wants of al ſpiritual graces  
 and gifts in me, of faith, of knowledge  
 of loue, of patience; of repentance, of  
 obedience and true reformation of my  
 life, that being renewed againe, and  
 regenerate in him, I may mortifie all  
 my corrupt and filthy affections, and  
 liue in all holinneſſe, righteouſneſſe, and  
 true zeale all the dayes of my life, that  
 when this fraile body ſhall returne to  
 duſt, my ſoule may aſcend where Chriſt  
 my Saviour ſitteth at thy right hand,  
 and at the time appointed, my ſoule  
 and body may receiue the fulneſſe of  
 the ioyes prepared for thine Elect in  
 thy celeftiall Paradiſe. Amen.

O. Lord increaſe my faith.

A motion to a prayer tending to the  
obtaining of true mortification of  
sinfull affections, without the  
which we cannot please  
G O D.

**H**aving acknowledged our sinnes  
and corrupt affections before our  
God, and in Christ his Sonne having  
obtained attonement with him, and  
yet resting in our selues sinfull & misfe-  
rable, & of our selues unable to obtaine  
fauour of God, and being obtained, yet  
able to stand without his continuall  
ayd: we must seeke by all meanes to  
frame all our actions in his feare, kno-  
ing this, that it is not enough for vs  
to haue found the meane how to be re-  
conciled vnto God, but we must vse the  
meane also, (being reconciled) to re-  
taine and keepe him our fauourable  
God still, which is by mortifying the  
euils in vs, which breake forth into  
his dishonour. we must leaue sinne. Yet  
this is not enough. we must also cleaue  
vnto righteousness, and exercise our  
callings to Gods glory: we must not  
onely eschew euill, but we must doe  
good; we may not onely seeke peace and  
attonement with God and man, but

We  
must  
seek to  
keepe  
the fa-  
uour of  
God.

It is not  
enough  
to forsake sin  
but we  
must  
cleaue  
vnto  
righteous-  
nesses.  
Psa. 1. 1.  
&c.

We muſt enſue and follow it. It is not enough for vs not to walk in the counſel of the ſcorner and wicked perſons, or not to ſtand in the way of ſinners, but we muſt delight in the Law of the Lord, and that not for a time, and then to returne to our vomit and vanity againe, according to the courſe of the world, who thinketh it enough to ceaſe from euill for a time, and to ſerue the Lord at ſeaſons ordinary, but we muſt exerciſe our ſelues in his Word, and that continually day and night: and we muſt giue vp the loynes of our mindes, and be ſober, and truſt perfectly on that grace that is brought vnto vs in the reuelation of Chriſt Jeſus.

Ps. 1. 1. 2. as obedient children, not faſhioning our ſelues to the former facts of ignorance, but as hee which hath called vs is holy, ſo let vs be holy in all manner of conuerſation, pleaſing God, not making our boſom of our owne hearts deſire, as the conſons, who bleſſeth himſelfe in his owne wealth and proſperity, and contemneth the Lord, grounding the foundation of our hope vpon vaine things, ſoberly oftentimes we are ſtirred vp to execute things offenſiue vnto God, which yet may ſaue colour of ſcurrant by the Law of Man.



man, wherein the inward affections of the heart appears not onely not mortified, but rather reuiued to sin. If we duly looke into our desires, we may find out few or none that truly tend to that mortification which is required, but rather to the aduancing of the pride of our flesh, against the humility of the Spirit. Let none thinke it irksome or tedious, to learne this, that the first step to the perfection of a godly man, is to deny himselfe: which denial, is keeping vnder of all the corrupt motions which rise in our selues, and conet to break forth in action contrary to that which our GOD hath commanded: & if that be hard to performe, that which is further required is more hard, and they are the words of Christ himselfe; If any man (saith hee) will follow mee, let him forsake himselfe, and yet that not enough, Let him take vp his crosse and follow me. And in another place, If any man will come after mee, let him deny himselfe, and take vp his crosse daily and follow me. We are commanded to forsake our selues, and to deny our selues: wherein we may see the great necessity of this mortification, and how seuerely it is enioyned vs. If we forsake our selues

Things  
may of  
send  
God  
which  
carrie  
colour  
to be  
lawfull

The  
first step  
to be  
come a  
godly  
man.

Mat. 16

24.

Mat. 8.

34.

Lu. 9. 23.

whis.

We  
must  
forsake  
our  
selues.

we must  
deny  
the de-  
sires of  
the flesh

Whither shall wee flye, to leaue our  
selues? we must vnderstand, that we,  
as long as we are in the body, are at  
home in the flesh, where many corrup-  
tions lurke: and therefore if we will  
forsake our selues, we must suppress  
the euils of our selues, and by the spi-  
rit ascend vp from our carnall habita-  
tion, and dwell with the Lord in con-  
tinuall contemplation of his will, in a  
daily desire to be with him: thus also  
must we deny our selues: for when  
the motions of the flesh doe as it were  
entreat the minde and soule to consent  
vnto that which is vnlawful, we must  
presently checke our selues, and in an-  
swer godly answer repell the proud  
desires of the flesh, which sauour not  
the things that appertaineth vnto life,  
but vnto death, and therefore necessa-  
ry to be denyed. Thus if we carry our  
affections within the compasse of the  
Lords good pleasure, we shall then eas-  
ily attaine vnto the other part, name-  
ly, to take by the crosse; that is, accept  
willingly the miseries, troubles, af-  
flictions and persecutions which may  
happen vnto vs: but so long as we  
are carried away with the alluring of  
the world and the flesh, we shall say  
as Peter said vnto his Master (saou-  
ring

ring of the flesh and not of the Spirit) <sup>How</sup>  
 Haue thy selfe, <sup>dange.</sup> goe not to Ierusalem <sup>rouse</sup>  
 to fall into trouble: so shall we alwaies <sup>is to</sup>  
 couet pleasing things, but <sup>please</sup> perillous <sup>the flesh</sup>  
 things, as riches, preferment, honour,  
 ease idlenesse, negligence in our cal-  
 ling, excesse in buildings, superfluous  
 diet, foolish attire, and what euill ac-  
 companieth not this?

It is thought an easie fault, nay, no <sup>Many</sup>  
 fault to be enuious, to be a glutton, to <sup>gross</sup>  
 be drunken, to be a blasphemour, to re- <sup>faults</sup>  
 ceiue rewards against iustice, to be <sup>are</sup>  
 partiall in iudgement, if it leane but a <sup>though</sup>  
 little awry, and especially if it be not <sup>no</sup>  
 scone of men. <sup>faults.</sup>

But this liberty of the flesh will be  
 one day restrained, and Gods mercy de-  
 tained from such Libertines, who al-  
 though they cannot, nor will forsake  
 or deny theselues as yet, it may please  
 God to rouse them out of their forget- <sup>Prayer</sup>  
 fulnes, and strike their harts with such <sup>necess</sup>  
 a feeling of his displeasure, that they <sup>say to</sup>  
 may cast off their affections of the flesh, <sup>mortifi</sup>  
 and measure all these thoughts, words, <sup>cation,</sup>  
 and works by the spirit: and therefore it  
 is good to pray vnto the Lord for his as-  
 sistance therein; knowing this, that hee  
 that cannot forsake himselfe, and deny  
 himselfe, howsoeuer hee flattereth his  
 owne:

ious security and integrity; whereas he foolishly persuadeth him selfe that he followeth Christ, he is farre from Christ, and surely he will say unto him  
 No ex. in the last day, I know thee not. It is  
 usewile not the buying of a farm, the promising  
 serue. of open, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires,

Theob. It is not enough to obserue the letter.  
 seruati on of the law. ser of the Law  
 excuseth not  
 1 Thes: 7. 5. 32. of the Law  
 excuse  
 1 Thes: 7. 5. 32. It is not enough to obserue the letter of the Law, for then we may still continue man-slayers in wrath towards our brethren, we may commit adultery by lust, we may sin in our communication, exceeding yea and nay. And therfore must we abstaine from all appearance of euill, and in all purity, both of soule, minde and body, through the power & strength of the spirit of God, endeavour continually to forsake and deny our selues, being made free from sinne.

Rom. 6: 18, 19. Let vs become the servants of righteousness, and let vs give all our members instruments of righteousness, in holiness and pureness. When we were in the flesh, sinne had power in our members, bringing forth fruits unto death: but now being delivered from sinne, we must serue the Lord in newness of the Spirit, and not in our old conversation. There dwelleth no good.

good thing in our flesh, for we may feel continuall rebellions therein, which repugne the law of the spirit: which law giveth strict commandment against the affections of the flesh, and would have all the corrupt motions thereof to be utterly denyed. And therefore let vs fight manfully against all manner of evils, in what degree soever they rise against the spirit.

We must carefully watch the doores of our hearts, with the weapons of the Spirit, lest that sinne creepe into our inward parts, which obtaining the consent of our minds, yea but a little, it will take such advantage by pleading possession, that it will be hard to remove it. And therefore let vs prevent the entry of sinne, by mortifying the deeds of the flesh, so shall it never bear fruit in vs to death. And surely if the Spirit that raised up Christ, dwell in vs, our mortall bodies shall be quickened by the same spirit: and so quickened, that it shall bring forth the fruits of true mortification in vs. And then shall we be knowne to be the Sonnes of God, even by the badge of denying our selves.

Wee must be watchfull against sinne.

Ro. 8. 13  
How we may be known to be the sons of God.

Let vs pray therefore unto the Lord, that he will sanctifie vs within, that he will

Rom. 12 <sup>16</sup> Will make our whole Lumps holy, the  
 root and the branches holy. If our  
 hearts be pure, all our actions will like-  
 wise be pure. We must hunger and  
 thirst for righteousness, if we will be  
 blessed with the righteous. We must  
 runne the race of the godly, if we will  
 receiue the reward with the godly: we  
 must subdue our enemies, and conquer  
 our corrupt motions, as doe the godly,  
 if we will be crowned with the godly.  
 We must haue our hearts, hands, and  
 all the parts of our body knit together  
 in one consent, to the true forsaking  
 and denying of our selues. The inward  
 shew and outward affections must  
 concurre in the same: so shall we be  
 both outwardly approued, and inward-  
 ly assured, that we haue the spirit of  
 truth, and so consequently that we are  
 the Lords, who will alwayes attend  
 our safety, if we thus carry our selues  
 before him.

The in-  
 ward  
 affecti-  
 ons and  
 out-  
 ward as-  
 tions  
 must  
 concur.

Reade the 15. Psalm, learne it, and  
 haue it in thy heart, and obserue it in  
 thy proceedings, and it shall teach thee  
 what it is that is required of thee to  
 become a fit man to enter into the  
 kingdome of God.

The

## The prayer for mortification.

**O** Righteous God, and mercifull  
Father, who art so pure & cleane,  
that there is no euill dwelleth with  
thee, no corruption resteth in thy sight:  
but he that walketh vprightly, he that  
worketh righteousness and speaketh  
the truth from his heart, hee is accep-  
ted with thee, such an one thou louest,  
such an one thou receivest, and such an  
one shall rest in thy holy hill. But on  
the contrary, hee that walketh after  
his owne hearts desires, hee that peel-  
deth vnto the corrupt motions of flesh  
and bloud, and cloaketh iniquity vn-  
der the shew of godlinesse: such an one  
doest thou hate, such an one doth thy  
soule abhorre, and such an one shall not  
come nere thee: he may pray, and shall  
not be heard; he may cry and call, but  
thou wilt not helpe him. Wherfore my  
good God, sith there is required in all  
men, the sincerity and true inward  
zeale of the soule, and an absolute kil-  
ling of the motions of the flesh, and  
mortifying of all fleshly affections, look  
fauourably vpon me, in whom do dwel  
an innumerable troope of foolish fanta-  
sies, and heape of sinfull affections. I  
finde



Ande I feele, that though many times  
 to will be preſent with me, yet to per-  
 forme is not in my power: Anne doth  
 preuaile, and death, through ſin, ſwal-  
 loweth me vp: ſo that I reſt in darke-  
 neſſe of Anne, and that by giuing ſcope  
 vnto mine owne peruerſe will: And ſo  
 long, good Father, as I dwell in this  
 houſe of fleſh and bloud, detayned  
 downward with the pleaſing and en-  
 tiſſing things thereof, I cannot maſter  
 my corrupt deſires, I cannot bide  
 mine affections: but in ſtead of true  
 mortification, I breake out into ſuch  
 outrage, by conſent of all my mem-  
 bers, that my affections extend, from  
 concealing euill, to performing of eu-  
 ill; from deſiring to Anne, to com-  
 mit Anne, even with greedineſſe. And  
 yet ſuch is my miſerable eſtate, being  
 thus in my ſelfe, that fleſh and bloud  
 ſtuttereth it ſelfe, and concludeth, that  
 whatſoever I purpoſe in an euill de-  
 ſire, ſo that it breake not forth into  
 open groſſe wickedneſſe, that I am ho-  
 ly enough, and that I am as ſincere as  
 is requiſite, and that I ſtand too fear-  
 full of thy Iudgements, when thou  
 knoweſt, that all and every the leaſt  
 conceit of ſin, breaking into action, in  
 what conſent ſoever, or meane degree  
 doe:

looser, it by and by endangereth my soule, and deserueth sudden iudgment. And therefore let it please thee, that as thy deare Son, through thy surpassing loue, hath reconciled all such vnto thy fauour againe as are truly penitent: so let thy holy Spirit continually worke to the taming of mine vnbridled flesh, and let me, by the same Spirit, neuer leaue more and more to seeke and endeavour to subdue my grosse affections, vntill I come to a true and absolute mortification of all the euils that rise by in me: so shall I deny and forsake my selfe, and follow thee: so shall I leaue my selfe, and come vnto thee: I shall hate my selfe, and loue thee: I shall conquer my selfe, and serue thee.

Good Father, thou seest that I am most weake: and without the continuall working of thy grace, I cannot in any measure suppress my desires, but rather they the more strongly rise in me: I cannot deny my selfe, but rather I deny the working of grace in mee: I doe not onely not mortifie my sins, but sinne rather reuiueth and becometh strong in mee, insomuch as it bringeth forth fruit, not vnto life, but vnto death. Therefore I beseech thee sanctifie mee that I desie not my selfe  
with

With the filthinesse of the flesh, or  
 fleshy things, howsoever they seeme  
 to please mee. Let mee not be deceiued  
 With the pleasing iudgment of world-  
 ly men, who affirme sinne to bee no  
 sinne, darknesse to be light, and light  
 darknesse; Atheisme to bee religion,  
 and sanctity to bee sinne: couetous-  
 nesse to bee good husbandry, and chari-  
 ty to bee folly: hatred and reuenge to  
 bee manhood, and loue to bee coward-  
 ise: swearing to bee courage, and  
 meeknesse to be madnesse: pride to bee  
 decency, and comelinesse to be beastly:  
 Oh good Father, many are the enor-  
 mities that rise vp in vs, and defended  
 not onely as things tolerable, but as  
 things laudable. Oh mortifie there-  
 fore, mortifie these euils, let vs no lon-  
 ger be besotted With the filthy fashi-  
 ons of the corrupt world, extinguish  
 the flames of carnall desires, repress  
 the raging lusts of the flesh, and grant  
 that wee may shunne, and With due  
 watchfulnesse auoyd all things that  
 haue but the appearance of euill: that  
 being thus inwardly subdued, I may  
 make outward profession, that what-  
 soener I doe, it may be simply ground-  
 ed vpon the truth of a good conscience  
 in Anglenesse of Spirit, in newnesse  
 of

of life. And let mee still retaine this in  
 memory, that I cannot follow mine  
 owne will and thy word. I may not  
 impart mine affections to the deads of  
 the flesh, and the workes of the spirit.  
 I cannot walk in darknesse and light,  
 the way of death and the way of life, I  
 cannot serue thee and Sinne: direct mee  
 therfore, good Father, direct mee in my  
 whole life, and separate mee from the  
 world and worldly things, and let mee  
 dwell with thee in all godly meditations  
 and contemplations, and let me vse the  
 things in this world, as if I vsed them  
 not, let me liue in this life as if I were  
 dead to sin: and being thus truly mor-  
 tified in the body, and quickened in the  
 spirit, let me looke in continuall watch-  
 fulnesse, for the dissolution of this my  
 mortal body, that my soule may ascend,  
 and in the end, both in soule and body,  
 I may for euer more enjoy the eternal  
 ioy of heauen. Amen.

○ Lord increase our faith.

A short Prayer for Mortification.

○ Lord mighty and mercifull,  
 who didst create man in the be-  
 ginning simple, sincere, pure, & with-  
 out

out Anne, in which his innocency he  
 then represented thine owne image,  
 which was pure and without spot of  
 sin. And yet such was man, that he fel  
 from thee by disobedience, whereby he  
 corrupted his wayes, and became far  
 unlike unto thee, defiled with all vani-  
 ties, wherein alas, we al of vs swallow,  
 the most with greedinesse, and all in o-  
 uermuch neglect of our duties: where-  
 fore most deere Father in Iesus Christ  
 create in vs new thoughts, new affe-  
 ctions, and new wills, shap in vs true  
 obedience, that we all may mortifie and  
 kill all Anne, and vaine inclinations,  
 which in vs rise vp against thee. Let  
 Anne no longer beare rule in vs: but let  
 thy grace more and more abound, that  
 all that we doe, think, or speak, may be  
 fanning of our godly desires of hea-  
 ven and heauenly things. And let all  
 earthly and carnall delights become of  
 no price in our hearts, that so we may  
 be approued, nor onely before men to be  
 as we ought, but of thee, to be as thou  
 requirest, in Christ Iesu our Lord. Wo-  
 men.

○ Lord increase my faith.

A mo-

A motion to prayer, tending to the  
obtaining of the kingdome  
of God,

**I** hath pleased Almighty GOD in  
great measure of mercy to call vs  
home vnto him, to confesse our sinns,  
which although they be great and ma-  
ny, yet through the abundance of his  
loue, he hath taken them away through  
the merits of his Sonnes: and onely  
craveth this, that we will forsake our  
selves, and followe him: wherein we are  
moued to forsake the Lord our God, and  
to frame our selves vnto that course  
that may bring vs wholly vnto him,  
being the fountaine of all goodnesse,  
which we can receiue either in soule  
or body.

And forasmuch as he saw the cor-  
ruptions of our hearts to be such as  
they brought forth oftentimes peruerse  
and contrary desires, tending most e-  
specially to worldly and fleshly things,  
he in fauor directed vs especially what  
to craue at his hands, namely, To seek  
the Kingdome of God, and the riches  
and righteousnesse thereof: and then  
all things necessary both to body and  
soule shal be administr'd vnto vs. In-  
somuch

ſomuch as it appeareth that the foundation of all our petitions tending to bodily reliefe, muſt be builded, not vpon our owne raſh conceits, as to aſke what our naturall diſpoſition will lead vs vnto: but to ſeek the word of God, the knowledge of Chriſt: & the things of the body bring of ſmal moment, ſhal be caſt vpon vs, by the louing providence of our good God. Although indeed

Rom. 14 the kingdome of G O D be not meat

17. and drinke, it conſiſteth not in the outward man, as in promotion, in riches,

Where  
in the  
king-  
dome  
of God  
conſiſ-  
teth.

in beauty, in honour, in health, in friends, nor in whatſoever pleaſures of fleſh and blood, no not in ceremonies and traditions, inuented by man: not in the outward word, neither in whatſoener is ſeene with the externall eye: but it conſiſteth in ſpiritual faſting, taſte, and uſe, in the ſincere and pure knowledge, exerciſe, and comfort of the Goeſpell of Jeſus Chriſt, performing the will of God here in earth.

And herein it is required, that wee be peoꝛe in ſpirit, to hunger and thirſt for righteouſnelle, to be meeke, to be mercifull, to be pure in heart, and gladly ſuffer perſecution for righteouſnelle ſake. We muſt be louing, liberall, pittifull, patient in troubles, & in al things

Mat. 5. 3  
4, 5, 6.

we



We must frame and conforme our  
words, workes and thoughts, to doe  
the will of our heavenly father.

To him we must fall downe to bee  
strengthened in faith, without which  
we cannot attaine this kingdome; the  
lively and effectuall word, which that  
it may be purely preached without  
fraud, deliuered without vaine-glozy,  
receiued and practised without falter-  
ing or feare, we must pray vnto our  
God, who hath promised and will per-  
forme, to send vs his ayd, to keepe vs  
vpright in this glorious path to eternal  
life. And we must pray vnto him, that  
he will make our vnderstanding capa-  
ble of the truth of his will, and what  
he requireth at our hands in seeking  
of this his kingdome, that hee will  
frame our lines in al simplicity of faith  
submitting our selues vnto his word,  
casting down our owne imaginations  
and euery proud conceit of our selues:  
that through meeknesse in true know-  
ledge and obedience, we may be made  
ever meet partakers of the everlasting  
kingdome of God.

Having obtained this spirituall fee-  
ling of the will of God in his word, &  
being sealed vpon through faith in a lon-  
ging desire of all spirituall perfection,

let vs proceed to the execution of our callings, which may answer the commandment of GOD herein. Let vs continually seek new and daily means by hearing the word preached, by stirring vp one another, and by giuing sacred examples of vertue and godlines, that our callings may be made sure, to bee founded and established in this kingdome.

Then may we freely approach vnto our God, and he will receiue vs: we may call on him, and he will heare vs: we may begge of him, and he will giue vs all things necessary for body and soule. He is our Almighty King, and he will defend vs: he is our mercifull God, and he will releue vs: and he is our mercifull father, and he will feed vs, clothe vs, and teach vs: and at last he will crown vs with the glory of his Sonne. he will make vs as the Saints in heauen, and we shall receiue the inheritance of euerslasting blisse. And therefore let vs seeke and pray vnto him, that we may obtaine this principall and chiefe foundation of all true comforts in this life, the kingdome of his Sonne Christ Iesus.

The

The Prayer for the kingdome  
of God,

**O** Most gracious God and louing  
Father, it hath pleased thee to  
command vs, first, and before al things  
to seeke thy kingdome, and the riches  
and righteousness thereof, with pro-  
mise, that then all things necessary for  
body and soule shal be giuen vs: where-  
fore (good Father) Alth that our wra-  
bleness is such, that we cannot attain  
vnto this high matter of our selues,  
bonchsafe to prepare our hearts, that  
at this time and alwayes we may a-  
boue all things hunger and thirst for  
this righteousness, the absolute meane  
of our true comfort: without which all  
our comfort is but care: our wisdom  
but foolishnesse: our glozy but shame:  
our riches but pouerty: our godlinesse  
but impiety: and all our prayers sinne.  
Wherefore (good Father) I humbly  
pray thee, in the behalfe of all thy chil-  
dren, that thou wilt powze into our  
hearts a godly consideration of our  
imperfections, not being endued with  
this integrity: that we may see our po-  
uerty and nakednesse, not being enti-  
ced, and clothed with this riches, and

Swedes of sanctity: that we may seele  
how ready we are to pine for want of  
this food of our soules, thy sacred word,  
the glorious Gospel of Christ, wherein  
consisteth this Heauenly Kingdome,  
which Kingdome, O Lord, teach vs to  
finde.

Endue vs with thy holy spirit: possess  
into our hearts that sacred gift which  
thou hast left for our comfort, to leade  
vs vnto this kingdome, that may direct  
vs in all truth, that may manifest to  
vs the knowledge and exercise of thy  
word, wherein resteth that spirituall  
happinesse, which here by faith we see  
as a shadow farre off, which one day  
shall be manifest to our absolute ioy  
and saluation.

In the meane time, good father, sancti-  
fye our hearts with heauenly contem-  
plations and sanctified meditations,  
that our ioy which now is but in part,  
may be daily enlarged through the holy  
fruits of loue to thy Law, faith in thy  
promises, and of hope that our ioy  
shall be full at the appearance of thy  
Sonne. So shall the kingdome of thy  
Sonne appeare in vs, and we which  
wander in the darknesse of this pollut-  
ed world, shall appeare manifestly to  
be the heires of thy kingdome, through  
faith

faith testified by the fruits of a sanctified life.

And to the end, good Father, that thy kingdome may daily more and more appeare and increase, grant free and comfortable passage to thy Word and Gospel of Christ, that it may be plainly purely, and plentifully preached: and vouchsafe to increase the number of the Labourers in this Worke, who may faithfully and diligently worke therein: that through the same, thy people, which now sit in darknesse, may be enlightened: that such as are farre off may come neere: and they that are without, at thy good pleasure may be brought into this Kingdome: that we may all put on that sanctified garment of a new life, & sincere conuersation, which may approue vs to be thy children, and citizens of thy kingdome: and that as becommeth thy sonnes, we may be reformed in our liues.

Giue vs thine holy Spirit, that we may beleeue thy Word, and thereby so direct our liues, that wee in all vertuousnesse and godlinesse of conuersation may finish our course vpon earth: and afterward liue with thy son in eternal blisse. And seeing, Thy Kingdome is not meat and drinke, neither consisteth in

ceremonies and traditions deuised by man, neither commeth it with obseruations, neither is it in word, but in righteousness, and peace, and ioy in the holy Ghost, and in power: Grant that we all may be truly regenerate and boync anew by the holy Spirit, and may no longer spend the dayes of our liues in the lusts of the flesh, in the vanities of the minde, and in pride of life. But may eleuate and drayfe byward all our affection, euen to thy holy hill, from whence commeth the life wherein we liue, the helpe whereby we stand, and the power whereby we are defended. And bee thou present (good Father) in all readinesse to support vs being weak, to relieue vs being poore, and to traine vs by in all heavenly knowledge, being altogether ignorant.

And let euery of thy children that thirst after that righteousness, be filled with all good things within and without, that we may goe forward in daily exercise of piety and godlinesse, in knowledge, in faith, in loue, in hope, and in true zeale, that we may liue within the compasse of thy fatherly protection, dye in thy loue, and be in the end crowned with the glorious

rious merits of thy Sonns in hea-  
uen. Amen.

OLord increase my faith.

A short prayer for the obtaining  
of the kingdome of  
G O D.

**O** Father, mercifull and everla-  
sting, be mercifull vnto vs, and  
giue vnto vs a feeling of thy blessed  
will, open vnto vs the way of true  
knowledge, prepare our steps to walk  
aright, that in all the course of our  
liues, we may be guided aright, and  
savour more of heauenly than of earthly  
things: and let our whole delight bee  
to meditate righteousness: let vs em-  
brace equity, and execute Justice; let  
vs abound in loue, mercy, sanctity, and  
true holinesse, and furnish vs largely  
with all spirituall graces, whereby  
we may continually seeke thine ever-  
lasting kingdome, and practise the  
righteousnesse thereof for euermore:  
illuminate our vnderstandings by thy  
Spirit, and let thy word be our whole  
comfort, and the vse thereof our con-  
tinuall delight. And abandon from  
our thoughts all superfluous cares of



worldly things, that wee may ſerue  
our ſelues, by a continual holy me-  
ditation of thee, and of the things a-  
boue, and may vſe the things of this  
life, as if wee vſed them not, knowing  
this, and aſſuring our ſelues by thy  
promiſes, that if wee ſeeke and couet  
to haue our conuerſation on things  
ſpirituall, all carnall things expedient  
ſhall be giuen vs by thee, to whom bee  
praiſe for euer. Amen.

O Lord increaſe our faith.

A moſt neceſſary motion to a  
Prayer, tending to the comfort and  
preſeruation of the Church of  
Chriſt, worthy to be duly  
conſidered in theſe  
dayes.

**T**here is none ſo ignorant but well  
knoweth, and is fully ſatisfied,  
that our good God, by the operation of  
the ſpirit through the preaching of his  
word, hath gathered together a great  
multitude of people out of all parts of  
the world, whom he hath endued with  
the knowledge of himſelfe, and whom  
he hath choſen ſincerely to ſerue him,  
to call on his holy name, and to cele-  
brate

hate his prayse in this world: which  
 company of people, though farre and  
 nere scattered, he hath so vntted and  
 knitt together in one faith, in one bap-  
 tisme, and in one sincere course of do-  
 ctrine, taught and left vnto vs by Christ  
 our Saviour, that hee our Saviour  
 disdaineth not to call them his Church  
 in whom hee will be serued, and in  
 whose hearts and soules he vouchsa-  
 feth to dwell, euen by his holy spirit:  
 he disdaineth not to accept this Church  
 as his spouse and wife, affording him-  
 selfe to be her husband: he is the head,  
 and this faithfull company the mem-  
 bers: this Church of GOD is holy, it  
 is sanctified in Christ Iesus, and euery  
 member thereof is a Saint by calling.  
 Whosoener is of this fellowship and  
 company, and is truly loyned vnto  
 that head Christ Iesus, is so separated  
 from the wicked, that hee liueth in  
 Christ, and Christ in him. And foras-  
 much as we all know that Christ our  
 Saviour, when he came in the flesh, and  
 being present in the world, though hee  
 were Lord of all, became as a seruant,  
 humbling him selfe, and was of no re-  
 putation among men, but was scorned  
 derided, whipped, spit at, and in most  
 base manner abused, and at last he was

How the  
 whole  
 strength  
 is knitt  
 toge-  
 ther,  
 though  
 the mem-  
 bers be  
 scatter-  
 ed.

Eph. 5.

23.

2 Cor.

11. 2.

Reu. 21.

29

Eph. 1. 1

Col. 5.

24.

1 Cor. 1

2.

Euery

member

of the

Church

is ioye

ned vnto

10

Christ.

Mat. 28

18.

Col. 5.

13.

crucified: yet was he pure, innocent, ſtedfaſt, patient, faithfull, and did loue his enemies, and prayed for them. All this he did, and ſuffered, to the end that this Church, and every member thereof, ſhould learne of this their head, and be guided by this their husband, how and in what courſe to cary themſelues in this preſent world.

And for that man, of himſelfe, is ignorant and weak, he hath left his own example for his children to follow, and his ſpirit to guide this his Church, that it ſtep not aſide to an vnknoſſome husband, but that in all obedience they ſhould perſorme what he commaundeth, and carefully auoyd what he forbiddeth.

The ſpi-  
rit of  
God  
dwel-  
let in  
his  
Church

Chriſt being now aſcended, and ſitting in the heauens at the right hand of his Father, hath left vs his Church as his image, here in earth to be ſcorned, ſcoffed, whipped, afflicted, perſecuted, and euen maſſacred, murdered and ſpoiled by the enemies of his croſſe. And every member of his Church muſt lay downe his account before hand, and reckon what it will coſt him, and hee ſhall finde that it will amount vnto no leſſe than perſecution; trouble, enemies, and euen death it ſelfe,

selfe, if he will truly follow his Master  
 Christ. And this portion is the very  
 badge whereby his Church and the  
 true members thereof are knowne. The Church  
mult  
suffer  
persecution.  
 It is the touchstone and tryall of our  
 professions. And to the end that we  
 may the more exactly follow him, he  
 commandeth vs to forsake our selues,  
 and to take vp his Crosse, and pati-  
 ently abide and beare whatsoeuer try-  
 all shall be layd on vs by his enemies,  
 who if they spared not him being the  
 head, they will not forbear the mem-  
 bers: If they called him, euen our ma-  
 ster, Beelzebub, what reproch will they  
 not giue vs? If they crucified the Lord  
 of glory, much more will they persecute  
 his children.

It appeared as soone as the Master  
 was taken away, the seruants were  
 despised: when the shepherd was gone,  
 the sheepe wandred abroad, and all the  
 children of God were tried, Some by  
 mocking and scornings, some by bonds  
 and imprisonment, some were beaten  
 in peeces, some stoned, some were slain  
 with the sword, some wandred by and  
 downe in sheepe skinner, destitute of  
 comfort, afflicted and tormented, some  
 wandred in the mountaines and in the  
 wilderness, hiding themselves in dens

The los-  
 of Gods  
 children

Heb 11

36, 37.

38

2 Cor.

11, 34.

33.

of the earth, and none escaped the hand of the enemy, and yet they were such as the world was not worthy of.

Saint Paul the Apostle was mightily persecuted of the Jewes after he became a member of this Church. Peter and Iohn were also bitterly persecuted.

AA. 4. 3. Stephen most miserably handled, and  
AA. 6. at last stoned. All the Apostles and

12 Disciples of Christ were persecuted,  
AA. 7. and harracke was made of the Church

58 of God, inasmuch as all such as tooke  
AA. 8.

13 on them the profession of Christ, or had but the name of Christians, were forced to tast of the cup wherof their master tasted. And we that follow them in profession, must be contented to follow them in troubles, to take up his crosse, and to beare what the world will lay upon vs. There is no way to the kingdom of heauen but by Christ, and there is no way to Christ, but by tribulation.

PL. 11. 3. The wicked doe continually seeke to oppresse such as are true of heart, they make sharpe their swords, they bend their bowes, and dispose their arrows in their strings, counting to shoot at those that feare God. The kings of the earth band themselves, and the princes of the world assemble themselves together

gether against God and his Church.  
 England, since it hath come to the  
 taste of true Religion, hath tasted, how  
 true it is that is said, That they that  
 will live vprightly, shal haue many that  
 will rise vp against them. How hath the  
 rage of Satan appeared against vs,  
 with bitter harts from Spaine, with  
 excommunications and condemnati-  
 ons from Rome: how haue we bene  
 laboured to haue bene seduced by  
 Priests and Seminaries, from our  
 boanden loue and duty, not onely to-  
 wards her late Maestie, and our pre-  
 sent King, but towards our **G O D** & his  
 cursings, if blessings, if diswaitions, or  
 persuasions, if threats of hel, if promi-  
 ses of heauen, if thowsing down, or ex-  
 altting high, if feare of fire and sword  
 could haue preuailed, we had fallen  
 and forsaken God ere this day. How  
 haue they sought the death and destru-  
 ction of our late gracious Queene, and  
 grane Counsellors, by enchantments,  
 by magicke, by murther, and by all  
 deuillish practises: Haue we not bene  
 enuironed by fleets of foers by Sea: by  
 armies of rebels byland, and endange-  
 red by hidden traitours at home: hath  
 there yet any of their conspiracies pre-  
 uailed: hath not **G O D** stood in our  
 defence &

The pre-  
 sence of  
 enemies  
 of the  
 Church  
 of God.

A  
Church  
militant  
and a  
Church  
malig-  
nant.

defence: hath not our Chriſt, the head  
of our Church, ſtood in the gap againſt  
their treacheries and conſpiracies? and  
doth there not hereby appeare a Church  
Militant, a Church ſtill drinen to de-  
fend it ſelfe? and a Church malignant,  
a Church fraught with malice againſt  
the truth? a Church offended, and a  
Church offending: a Church ſuffering,  
and a Church perſecuting? and who  
doth not ſee how manifeſtly it appea-  
reth, that our Church is that Church  
which reſembleth our head Chriſt Je-  
ſus in ſuffering, and the other to be the  
Church, reſembling their Father the  
Deuill, by maſſacring and killing? who  
ſeeing his kingdome to be nere at an  
end, and noting how his Church, and  
the Reprobates company diminifheth,  
beginneth to enkindle the coles of diſ-  
ſention betwene Kings and King-  
domes, and ſtirreth vp traitors vnder  
colour of teachers, murderers in the  
name of Catholiks, and Deuils vnder  
the habite of Religion, by whom the  
whole world is at this day ſet in a  
flame, and they labour by all meanes  
to peruert with the venome in their  
talles, the conſciences of all true Chri-  
ſtians, and where they ſee they cannot  
preuaile by the truth, they ſeek it by  
tyranny.



tyranny? In the place and stead of mercy, they vse massacres: in stead of peace, which the truth embraceth, they stirre by warres: and in stead of loue, (the badge of Christians) they execute all hatred, euen to blood. If we looke into late yeeres, we shal find in France how thousands of the Church of God haue bene murdered, some in their beds, some in the streets, some in the temple, some preaching, some praying, and whosoener was noted to serue GOD aright, was swallowed vp in this diuellish fury: and for that the more they strived to suppress the truth, the more seeing it to preuaile, they by the instigation of the adulteresse of Rome, proceed on to new deuices, sparing neither old nor young, great nor small, but take all by the throat, euen their Kings, and with butcherly hands, besle their palaces with most cruel murther, killing euery innocent, euen such as can but name the Lord Christ, and him serue as their onely Redemer in the lowest measure, doe they most cruelly cut off with vntime-ly death.

Is it not therefore high time for the poore Church of God, in regard of this bloody worke of the Deuill, to powre forth

England  
hath  
great  
cause to  
pray.

The  
persecu-  
tion in  
Queen  
Maries  
time, a  
meane  
to pray  
now.

forth continuall ardent prayers vnto  
our God for his present helpe in this  
trouble : And howsoever we rest in  
great measure freed from massacres  
and open murders here in England,  
through the louing hand of our good  
God, yet are we not without continual  
occasions, to moue vs to godly suppli-  
cations, that God in his mercies will  
continue our fauourable God for euer,  
and that he will be still mindefull of  
vs, that we fall not into our enemies  
hands, who (as we see) practise by  
all kinds of policies to presse in vpon  
vs, to deale with vs as they haue dealt  
with other nations: nay, to make vs to  
be no more a people. The remembrance  
of our litle persecution, in the time of  
Quene Mary, may moue vs to due o-  
bedience vnto our G O D, who did  
speedily deliuer vs by the gracious hand  
of our late most sacred Quene Eliza-  
beth, in whom, vnder our good God,  
we were for the space of four and forty  
yeeres compleat, so happly defended,  
that we haue had free scope to serue our  
God in truth : and the same God that  
raised her, and hath taken her away,  
hath most prouidently and louingly  
sent vs a King that maintaineth the  
same truth, whereas we see other na-  
tions

tions to be so suppressed by the heauy hand of the wicked man, that none dare stand to professe God, but with present torture or feare of death.

¶ Let vs therefore be thankfull to our God for his helpe in al former dangers, and pray that we may shew our selues as wise as Serpents, & as innocent as Doves; that we may stand sound and vnblamable in our professi-  
ons, in faith strong, in loue vnsained: and constantly persouering in this in-  
uincible truth, that the gates of hel, nor the tyranny of the euill man, preuaile not against vs; that the fond and idle fury of that Romish Idoll terrifie vs not, whom together with his worshippers, our Al-sufficient God laugheth to scorne; who, as we see, and haue tasted, hath by his prouidence turned their practises to their own perdition, all their plots, snares and pits to catch themselves. Is not this maruellous in our eyes? But the truth is great, and it preuaileth.

¶ It is the Lord that hath done this great thing: It is he that drineth back the heathen, and that planteth his Church: it is he that destrouteth the aduersaries, and maketh his own people to grow: it is he that giueth strength  
vnto

The  
enemies  
hope  
come  
meth to  
mought

unto his people, and bleſſeth vs with  
peace. Why then doe the foolish heathen  
thus rage, why do these peevish people  
murmure against the Church of Christ  
in vaine? When their hope was to haue  
preuailed with their peevishly termed  
Invincible Army, they stumbled and  
fell: the hand of the iust GOD was  
against them, and his mighty hand cast  
them into the bottome of the Sea, and  
with his power he confounded their  
deuice: and howsoeuer they ſeeme now  
to ſeek peace, it is to be feared they  
continue malicious, and in a deepe de-  
ſire to cut vs off, and to dispeople vs.  
Let vs not feare, but duly call vpon the  
name of God, our head and husband,  
and he will breake their bowes, he will  
shiner their speares in sunder, their  
owne sword shall pierce themselves,  
and their owne bullets shal cut them-  
selves in peeces.

If God  
will what  
we suffer  
let  
us glorify  
in him  
herein:

Let vs therfore continually fall down  
before him in prayer, and in due obedi-  
ence vnto his word submit our selues  
vnto his will, and if he will that we suf-  
fer for his name and truths sake,  
let vs glorifie him in our sufferings,  
knowing this, that a crowne of life is  
laid vp in store for as many as take  
his yoke with patience, and faithfull-  
ly

ly endure vnto the end.

And if it please him, he can make swarſto ceaſe from the one end of the world to the other: but if it be his pleaſure to raiſe vp new euils againſt vs for our finnes, let vs acknowledge his iudgements to be iuſt, and our deſerts to be vile. And let vs ſerue him continually, without feare of them that can but kill the body, and cannot annoy the ſoule: then ſhall nothing ſeparate vs from this our Chriſt, nor from the vni-ty of his Church, neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſſe, nor perill of the ſword, nor death, nor liſe, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, neither Hope, Spaniard, Turke, nor Infidel, nothing ſhal ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

Let euery member then of this true Church, with all power and diligence, endeavour to approue himſelfe, by knowledge, by faith, by prayer, by humility, and patient abiding the Lords leiſure in all things: ſo ſhall our louing God keepe vs vnder the ſhadow of his wings, and preſerue vs as the apple of his

desire, that we may growe by & bring  
 forth fruit a thousand fold, to the glory  
 of his name: and whether by life or by  
 death he hath decreed to glorifie vs, let  
 vs take either in all godly obedience  
 vnto his will, and present our continual  
 prayers vnto his Majesty, for the com-  
 fort and preservation of the vniuersal  
 Church.

The Prayer for the Church of  
 God, to be said at all times  
 and especially in  
 dangers.

**O** Almighty God and euermourning  
 Father, who hast vouchsafed to  
 gather vnto thy selfe an holy company  
 out of all nations of the world, whom  
 thou hast most gloriously entituled  
 with the names of thy Church, thy  
 spouse, and thy members, and whom  
 also thou teachest, lovest, and feedest:  
 whom also thou so tenderly considerest  
 that howsoever the wicked, even thine  
 enemies, doe seeke to annoy it, thou  
 so defendest, guardest, and blestest it,  
 that no haire of the head, or the least  
 member thereof falleth, much lesse any  
 one of that company perissheth, or is  
 trodded vpon without thy prouidence.

Yet

Yet (good Father) such is thy pleasure that while this company shall dwell in earthly vessels, it is as a ship tossed and troubled with the cruell stormes and dangerous waues of the sea, of continuall persecutions, subject to often assaults of the enemy, dashed sometime against the sword, sometime beaten with slanders, backbitings, reproches, and sometimes to beatings, buffetings, crossings, and sometimes to massacres, murders, and most cruel death. It is neuer free from perill, it is alwaies and by all meanes tryed. There is no comfort, no joy, no rest, as long as it is in this life, but in hope, waiting patiently the comforts and consolations in Heauen.

It continually depainteth out the sufferings, the crosses, & ignominious course which Christ himselfe was forced to suffer here in earth. Inasmuch as it is made known to be thy Church by the continuall calamities which here in this life it endureth.

Good Father, thou seest how the heathen do rage, and how the forward people of the earth do marmure against thee in these thy members: how the Kings of the earth band themselves, and the Princes assemble and consult toge-



together againſt thee, thy Chriſt, and  
againſt his Church: but make thy peo-  
ple ſtrong in faith, that we may breake  
their bands, and caſt their cords from  
vs: For ſaluation belongeth vnto thee,  
& thy bleſſing is vpon thy people. Thou  
ſeeſt (O Lord) thou ſeeſt how the wil-  
ked bend their bowes, and make ready  
their arrowes, that they may ſecretly  
ſhoot at thy children, & to hit them that  
feare not. But thou righteous Lord  
loueſt righteouſneſſe, thy countenance  
doth behold the iuſt, & thine hand ſhall  
hold them vp. Withdraue not therefore  
thy tender mercies from thy Church:  
let thy mercy and thy truth alwayes  
preſerue it: for thou ſeeſt that innume-  
rable troubles are raiſed againſt it, but  
ſend thou thy light and thy truth, and  
let knowledge, faith, and true obedi-  
ence in lowlineſſe and zeale, lead it, and  
by thy mighty hand preſerue it in thy  
holy mountaine, and let it alwayes reſt  
in thy Tabernacles: furniſh it with al  
loy & gladneſſe, and gird it about with  
ſtrength. Let it through thee be able to  
thruſt backe her aduerſaries, and in  
thy name tread downe ſuch as riſe vp  
againſt her. Let thy Church continu-  
ally ſing, The Lord is my light and my  
ſaluation, whom ſhall I feare? the Lord

is the strength of my life, of whom shall I be afraid: In the time of trouble and danger, hide thy people in thy tabernacle, in the secret place of thy pavillion: hide them, O Lord, and set them upon a sure rocke, that when the wicked, euen their enemies and their foes come, upon them to deuoure them, let them stumble and fall. Be thou our strength and shield, Thou giuest strength to thy people, and blestest them with peace. But good Father thou seest that they furiously rage, & endeavor to rush in vpon thy sanctuary: they imagin mischief against thy Church, and seeke by all meanes to deuoure thine inheritance: they lay snares O Lord, to intrap thy spouse, and to dismember thy Christ: they take wicked counsel, and in deceit doe they worke all their deuices: they lay wait for the righteous company, & seek to destroy them: but they shal not be destroyed in the perilous time: for thou Lord hast promised to stand in the defence of thine owne people: thou hast saued vs from our aduersaries, & hast put them to confusion that hate thy people.

Up Lord, and behold, how yet the enemy seeketh to destroy vs: O hide not thy face, forget not our misery and afflictions

affliction: thou God, art the King of all the earth, thou reignest and rulest ouer all the heathen: therefore will we not feare. The Lord of hosts is with vs, the God of Iacob is our refuge, yea, this God is our God for euer and euer: he is the guide of his Church, and he it is that will Come, and will not keepe silence; a fire shall deuoure before thee: so that thine enemies shall not be able to stand in thy presence, they shall be scattered abroad, & come to shame suddenly. Thou G O D hast giuen a banner to them that feare thee, that it may be displayed in testimony of thy truth, that thy beloued, euen thy sponse, may be deliuered, and that every member of thy Church may dwell in thy Tabernacle for euer, and may rest vnder the couering of thy wings, when the wicked shall fall, & be utterly discomfited. O how terrible art thou in thy work & through the greatnesse of thy power shall thine enemies be subject vnto thee. And although thou sufferedst the wicked to ride euen ouer our heads, although we haue bene forced to passe through fire and water, yet hast thou deliuered vs, and brought vs into a wealthy place, where thy word and Gospel, euen the truth of our saluation

is freely deliuered. Wherefore, O God,  
 arise, let thine enemies be scattered: let  
 them that hate thee, flye before thee: as  
 the smoke vanissheth, so let thine ene-  
 mies be driuen back: let them not come  
 nere thy sanctuary. As wax melteth  
 before the fire, so let the enemies of thy  
 Church perish at thy presence, and let  
 thy people be glad: let thy congregati-  
 ons sing and reioyce, let thy beloued  
 leape for ioy. O send downe thy gra-  
 cious raine vpon thine inheritance, re-  
 fresh the weary members of thy Church:  
 let them be recomforted: let the solitary  
 poore man that thirsteth for thy saving  
 health, be filled with the bty treasures  
 of thy loue. Deliuer the imprisoned,  
 and let the children now in captiuitie  
 be set free. Wound the heads of the  
 obstinate and stiff-necked aduersa-  
 ries of thy Church, and bruiſe the hat-  
 ry scalpes of such as seeke to destroy  
 thy people. Destroy the company of the  
 speare-men, and the multitude of the  
 proud, whose hearts are lifted vpagainst  
 thy people. Scatter those idle and enill  
 affected ones, whose delight is in war:  
 so shall all kingdomes of the earth seek  
 thee, and the nations dispersed shall at-  
 tend vnto thy voyce, and all such as  
 know thee, shall sing forth thy praises,

yea, they shal sing vnto him that  
 vpon the high heauens, and  
 power vnto thee our great God,  
 mighty King, our husband and head  
 O God of hostes, cause thy face to shine  
 vpon vs, and we shall be saued.

O Lord increase our faith.

A Prayer for the Church  
 of Christ.

**M**ost gracious God and louing  
 Father in Iesus Christ, looke  
 in fauour vpon the estate of thy  
 Church generally dispersed througħ  
 the whole world, and whom by the  
 malice of Satan, and the tyranny of  
 Antichrist, thou seest continually afflic-  
 ted with many dangers: Bee thou  
 therfore a castle and defence, a buckler  
 and a rocke, strong and forcible to  
 withstand the fury and forces of all ad-  
 uersaries: and for the better comfort,  
 endue it continually with faith vnfa-  
 ined, wherin it, and euery member ther-  
 of, may safely runne and repa'ire vnder  
 the shadow of thy wings, whom soeuer  
 perill appeareth. Graciously guide and  
 gouerne it, be present with it, and take  
 the defence thereof into thine owne  
 hands, to whom it specially and alone  
 belongeth, and let it hold on the true  
 course

course of professing and practising the true religion, that the aduersary may haue no cause to condemne it, though Sinne, which howsoeuer it may seeme to dwell in the most godly, while wee liue here, yet let vs alwaies haue an eye and diligent watch ouer our thoughts words, and actions, that our light may shine by thy glory, our good, and example of other, in peace and war, in comfort and calamity, and not be dismayed at the noyse and report of the greatest danger. Amen.

O Lord increase our faith.

A motion to Prayer, wherein the soule must arme it selfe against dangers of the time, in regard of false doctrine.

**C**hrist foreseeing in the daies of his flesh, that after his departure, his children should be in danger to be seduced from his sincere truth, by the ministers of Sathan, false Prophets and lying Teachers, hath very graciously giuen vs a forewarning to take heed of such as enter in amongst vs in sheeps clothing, who are inwardly rauening wolues, who should pitifully bring in damnable heresies, euen denying the Lord who hath bought them, and who

bring vpon themselves swift damnation: yet many shall follow them, by whom the way of truth is euill spoken of. It was prophesied long ago, That in the latter dayes (euen in the dayes wherein we liue) should rise vp very dangerous doctrines, and Satan should transforme himselfe into an Angel of Light: and false Apostles hauing put on the person (as it were) of Christ himselfe and his Apostles, should creep into the hearts of Gods children, and so inchant them with their counterfeited holinesse, that many, through their hypocrisy, should be deceiued: many such haue in our dayes risen vp, and haue carried great shew of being the flock of Christ, but by their actions haue shewed themselves very denouers of the sheepe of Christ, and haue sought to suck the blood of his Saints: of which kinde of deceiuers there are many kinds (and they most subtil and subtilly in their generation) and therefore it becometh the children of God to be carefull, watchfull and obedient vnto the will and word of God, which is the line whereby wee must direct our course, to saile aright vnto the harbour of the heauenly truth. We must touch the COMPASSE of our hearts with the

2 Pet. 2.

1.

Satan  
and his  
minis-  
ters  
change  
them-  
selues  
into An-  
gels of  
light,

There  
are ma-  
ny kinds  
of de-  
ceiuers.



loadstone of Truth, whereby we shall be able to eleuate all our affections vnto the heauenly day-starre Christ Iesus, that no counterfett stone of mans deceitfull opinion, shall draw vs from the course vnto our heauenly harbour, the kingdome of God, where we shall enjoy true and heauenly comforts, euen in this life.

Let vs therefore pray that we be not mis-carried by the deceits of the wicked pilot Satan, whose directions are merely indirect, and whose sailles are deceitful, being glorious to the eye: and the barke wherein he carrieth his unhappy passengers, seeming to be a most secure cradle, gilding on without tempest or swaue, vntil it come to the end of their race, where alas they fall into the gulfe of perpetuall perdition: such a master is he, and such mariners are his false prophets, that they delight flesh and blood, and all their course seemeth sweet: but short and sowe merchaundize they shall haue, that passe in the pinnace of poysoned errors.

Satans  
barke  
deceit  
full and  
a secure  
cradle.

Let vs therefore be watchfull, and flye his painted poyson: for we may be soone mis-carried, if we enter but one steppe into this course. Let vs call to minde that Paul hath forewarned vs

Act. 20.  
29, 30.

of a very perillous gulf, wherein with-  
out great watchfulnesse & prayer, we  
may easily fall, and that is, into per-  
uerse opinions, drawne thereunto by  
such as should enter in euon amongst  
our selues, yea of our selues, euen of the  
fellow teachers in our congregations,  
that should speak peruerse things, yea,  
and draw disciples after them: the  
strength of whose enchantments wee  
haue seene, euen in our owne Church  
of England, whose peruerse doctrines  
might be recited, but more fitly omit-  
ted: the Spirit speaketh evidently,  
that in the latter times some shall de-  
part from the faith, and shall giue heed  
vnto spirits of error, and doctrines of  
diuels, which speaks lyes through hy-  
pocrisie, and haue their consciences  
burned with an hot iron.

1 Tim.  
4. 1.

Deu. 32.  
16.  
verse 6.

Let vs hearken vnto the word of the  
Lord, and embrace it: Therefore let vs  
couet in all obedience and meeknesse to  
be taught the truth, pray for vnderstan-  
ding and fulfilling of the same, that we  
may be able to discorne these false pro-  
phets & dreamers of dreams, of whom  
Moses also forewarned the children of  
Israel, willing them not to harken vn-  
to the idle phantasies of men, who pro-  
phesse vnto vs lies, and teach vs vani-

ty, that speak the visions of their own  
 hearts, and that teach those things that  
 they themselves have invented of their  
 owne brains, and which they have not  
 learned out of the word of the Lord,  
 and yet say, The Lord hath said it: be-  
 ing puffed up, and yet know nothing,  
 but dotting about questions and strife  
 of words, wherof cometh enuy, strife  
 railings, euill surmisinges, &c. and yet  
 feare not, nor blush to make the Lord of  
 heauen the authoꝝ of their lies and va-  
 nities: who being enemies of God, be-  
 ry traitoꝝ against his Crowne, King-  
 dome and Dignity, aske not to colour  
 their diuelliſh practises, pꝛauish opiniōs  
 & grosse errors, with the word of God,  
 when indeed the word of God bewray-  
 eth them, confuteth them and confoun-  
 deth them. Are not these false Apostles  
 deceitfull workers (saith Paul) trans-  
 forming them selues into the Ministers  
 of Christ, and into his Apostles?

Ier. 23

19

1 Tim. 6

4

The im-

pudenc

cie of

false

pro-

phets.

2 Cor.

12, 13,

14, 15.

Such a strong deceiver arose of late,  
 euen yesterday, that hideous Hacker,  
 stirred by by Satan, who was trans-  
 formed into no lesse in arrogation of  
 Title, than into Christ himselfe, ha-  
 uing on a kind of habit of holnesse, his  
 heart fraught with a legion of Diuels,  
 who poured out mighty blasphemies  
 against

Hacker

a coun-

te feie

Christ.

It is  
dange-  
rous to  
diſpute  
with  
fallie  
pro-  
phets.

Chriſti-  
an the-  
ough  
ſtillie  
may fall  
into er-  
rors.

againſt God, high treaſons againſt her  
late innocent Maieſty, and moſt dete-  
ſtable practiſes againſt his Countrey:  
and yet a Chriſt: nay, a curſed cattife,  
in whom was performed the ſaying of  
Chriſt our Saniſur, that there ſhould  
ariſe fallie Chriſts, that ſhould heſo  
ſuch ſtrength of errors, that if it were  
poſſible, the very Elect ſhould be sedu-  
ced by them: and ſurely it is dangerous  
for the weaker ſort to touch them in  
diſcourſes, in diſputations, or any con-  
ference, unleſſe it pleaſe God to arme  
them ſtrongly with the ſword of the  
Spirit, that by the word of truth they  
may be enabled to confound them in  
their arguments: for the very true  
Chriſtians may often ſalthrough frail-  
ty in ſome conceit of things euill, to be  
good, and good things to be euill: and  
ſpecially when it ſhall carry colour of  
godlineſſe, to conceiue it ſo. And many  
times it falls out, that euill things car-  
ry colour to preach vnto vs good, as in  
the adherents of this wicked man, the  
two Gentlemen that were deceiued by  
him, and drawne to enter into an un-  
lawfull action: that that action carried  
colour of loue, in that they preached  
repentance vnto their country: it car-  
ried colour of Religion, in that they  
preached

preached as messengers sent from God.  
 But s<sup>e</sup> how all these gay shewes were  
 mingled with mischiefes, tending to  
 stirre by hypozes and tumults among  
 the people, and to raise an euill opinion  
 and disloyalty in the subjects towards  
 her Maiesty: and moreouer, it tendeth  
 to enuy and wicked zeale, to bring ma-  
 gistrates into contempt. All which  
 preach vnto vs, that it is time for all  
 estates to look about them, to be watch-  
 ful, and to be ready to stand in the day  
 of triall: for these are persecutions rais-  
 ed against the highest, even by such as  
 are with vs in some outward shewes,  
 but not of vs, as the issue of their words  
 declare: but in my poore opinion, this  
 their preaching publisheth to vs Gods  
 displeasure, for ouermuch security. If  
 they being false prophets preach vnto  
 vs repentance, it is time for the true  
 Ministers of God to cry out for repen-  
 tance: for God many waies preacheth  
 vnto vs repentance and amendment of  
 life. And because the deuill to an euill  
 purpose preacheth that which may ad-  
 monish vs, let vs vse the meanes to  
 learne how to amend what is to be  
 amended: so shall we tread him and his  
 purposes vnder our feet, and GOD  
 him selfe will send Preachers to pub-

with his pleasure, & to declare his truth  
 with warrant of his word, whose ex-  
 hortations shall not be by deceit, nor by  
 uncleannesse, nor by guile, but as they  
 were allowed of God, and to whom the  
 Gospell being committed, they shall  
 speak, not as they that please men, but  
 God, which shall approue their hearts.  
 By whose doctrine also wee shall be a-  
 ble to find out al the false prophets, that  
 endeour to miscarry vs. The aptest  
 meane to bring men into the captiuitie  
 of errors, and erroneous teachers, is  
 ignorance of the word, which would  
 God it were merely banished the  
 Church of God, that through know-  
 ledge we might waite in the true word  
 and by the same distinguish and cull  
 out the poyson of all peruerſe teachers,  
 and cast it in the fire of utter obliuion:  
 that the hearts of true Christians  
 might be comforted, and all the congrega-  
 tion of God knit together in loue:  
 and that all the Ministers of God  
 might proceed in one rule, and might al-  
 mind one thing in the Lord: that no-  
 thing be done of contention or vaine-  
 glory, but that in meeknesse of mind e-  
 uery man esteeme other better than  
 himſelfe. What moued those two gen-  
 tlemen, Ardington and Coppinger, to

Ignor-  
 rance  
 the mos-  
 ther of  
 errors

Col. 1. 2

Phil. 6.

runne that course, but vain-glozy and ignorance of the Word, without the knowledge whereof, the intricate and hidden subtilty of that wicked monster Hacker, could not be defcried, who bewitched them with forgetfulness of their duties to God, and their most gracious Quene: for that they searched not the Counsell of God, neither builded their proceeding vpon his Word: but picked on by the sting of Angularity and vain-glozy, beake out into desperate and irreligious termes, laying open, as it were, before all the world their own corruptions, & the denselish affections of that wicked man, that counterfeit Christ, that forged King, who was defervedly crowned with a halter in Cheap, according to that word of Paul, That the end of these men shall be according to their workes.

The  
end of  
Hacker  
that  
counte-  
rfeited  
Christ  
2 Cor  
12.15

It is time for the children of God to take warning and be watchful, considering these dangerous times, where swarmes of false prophets doe euery where flye to and fro to disquiet the godly, as Papists, Brownists, Anabaptists, the family of iust and lewdnesse, termed the family of ioue; and many other dangerous Sects, who seeke to quench the ardent zeale of sin-

ners



cere Chriſtianity, ſtriving about words  
 which is to no profit, but to the peruer=  
 ting of the hearers. But let vs pray  
 that our Miniſtery may ſhew it ſelf ap=  
 proved unto God, and that our Mini=  
 ſters need not to be aſhamed, but may  
 diuide the word of truth aright, that  
 they may ſlay prophane and vain bab=  
 lings, which increaſe to more ungodli=  
 neſſe: And that they may keepe the pat=  
 tern of the wholeſome word which they  
 have learned in faith, and which they  
 may teach in loue in Chriſt Jeſus. For  
 ſuch is the ſubtilty of this wicked  
 workmaſter, who hath ſent forth theſe  
 helliſh harneſt men: ſome one of theſe  
 his ſubtil ſeets in that ſhe w mee=  
 teth, and as it were, matcheth euery  
 godly endeuour and ſincere courſe that  
 the children of God doe praſiſe  
 indeed, onely to impaire the credit of  
 a right Chriſtian life in Gods ſincere  
 children, by the oppoſition of ſcience,  
 faſly ſo called.

We know that it is the duty of every  
 child of God, to doe good workes  
 to approve his faith, by which faith he  
 is iuſtified: and we ſee that the deuill  
 hath ſtirred vp a doctrine of workes,  
 that by them men are iuſtified, and  
 therfore ſuch as ſtand vpon their own  
 iuſtifi=

justification, carry themselves in the most answerable in morall sincerity to the most godly: when yet they hang in the Spiders web of sin, because they imagine that God will thank them, because they do that which he hath commanded them: and yet by the mouth of God himselfe they are condemned for Luk. 16  
unprofitable servants. 9, 10.

We know that true Christians doe thirst after the word, & desire to be fed with the food of the Gospel. And therefore desire to repaire vnto Sermons, and to be studious in the word. And we may see how the Diuell prouideth to blemish this Christian vertue, by stirring vp enen of his wicked Ministers to perforce the same, as did the soothsayers of Pharaoh, and at length to breake out into grosse and most palpable errors, to the that end the fall of them that stood not, should blemish the zeale of the right godly affected.

Againe, we know that it is the duty of Christians to shunne swearing and blasphemy, to giue continuall thanks for Gods benefits, to instruct their families, and to pray for, and with them, And we see that the Devil hauing emulation hereat, endeuoureth either to draw such as exercise this sincere cour-  
of

3 Thef.  
2. 15.

The  
Deuill  
practis  
seeth to  
blemish  
the  
Prea-  
chers of  
the  
Word.

of life into some action to discredit the  
professō, or else stirreth by some coun-  
terfeit of his, in some shew, to perforce  
this integrity, that at the last by some  
notable fall, he may bring all other sin-  
cere professors into ignominy. There-  
fore brethren, stand fast, and keepe the  
Instructions which ye haue beens  
taught, either by words or by the exam-  
ples of the Apostles. For aboue the rest  
of his dangerous practises, mark how  
he endeuoureth to blemish the professi-  
on of the Gospell, euen to the Mini-  
ster, and in the sound Preachers of  
the word, by drawing them into some  
grosse error or other, to the end that he  
may bring all the godly and zealous  
workemen of the Lord into contempt,  
blinding the eyes of the world, and  
thereby raiseth a false opinion of the  
very sacred truth.

By this we see, that euen now is come  
the time of tryall, and now it will bee  
found out who are Gods children in  
the w, and who in deed: it will appeare  
who will continue vnto the end: for if  
we giue consent to strange doctrine, to  
new deuices, to false and counterfeite  
wayes, wherunto we are dally moued,  
then shall we be vagabonds from the  
Church of God, how soeuer we seeme

to dwell in the same, and to be members of it in outward shew: then will God in the last day say, I know you not; howsoever we say we haue prophesied and preached in his name.

Oh let vs therefore pray, that we may hold on a true course, and keepe the line of the truth, without going to the right or left hand, howsoever sub-  
 lect we shal then be to slanders, to scolds to reproches, to imprisonments, and sometimes to death it selfe.

What  
the true  
Confes-  
sors  
must  
look  
for.

Happy are we that haue the booke of life laid open before vs, wherein is con-  
 tained the way to Gods kingdom, and  
 whereby we may take the path to hea-  
 uen, and that without reproche, where-  
 of we may reioyce.

And for a farther cause to moue vs  
 to goe vnto God in prayer, let vs som-  
 what consider the controuersies which  
 of late haue risen by the word and in-  
 stigation of the Devil, euen in our  
 owne Church, amongst our owne  
 guides, in our owne native land: how  
 it hath raised a scruple and doubt in  
 some that are not altogether grounded  
 in the knowledge of the word, whether  
 they should obey the Magistrate in  
 Ecclesiasticall causes, and whether  
 there should be a superiority or equali-  
 ty

A confis-  
deratio  
of the  
contro-  
uersies  
in our  
owne  
Church

y in the Church gouernours. Theſe,  
 and many other euils hath hee raiſed  
 to hinder the preaching of the Goſpell,  
 which is greatly to be lamented, and  
 an eſtabliſhment of concozds amongſt  
 our ſelues to be ſought, and heartily  
 prayed for. And that hath our moſt  
 gracious and religious King Charles  
 ſo godly reconciled, as there is great  
 hope that quarrell is at an end. The  
 Word warranteth our obedience vnto  
 Magiſtrates, and therfore woe be vnto  
 him that will teach vs contrary do-  
 ctine. Let vs endeavour to perſorme  
 our duties, and giue vnto God that  
 which is Gods, and vnto Ceſar that  
 which belongs vnto Ceſar. And for  
 the controuerſie of the inequality of  
 Church-gouernours, it is to be conſi-  
 dered that there are ſeueral functions  
 in the Church, and euery function hath  
 his ſeueral perſon and place, let vs  
 therfore pray that euery perſon may  
 meaſure his calling by the word, and  
 limit his ſuperiority or inferiority, as  
 they are therein directed, then ſhall not  
 the people of God want their due food  
 in regard of humane contentions. Oh  
 that euery one would enter into his  
 owne conſcience, and as much as in him  
 lieth, caſt away all carpal conſiderati-

On, and what the word of God warranteth, let him hold; and give no ground to the cauillers, and shunne the contrary.

And for vs that are the common people, that must expect to be fed by the Ministry, let vs pray for their unity, and that God will giue them humble spirits, vigilant and watchfull eyes, knowledge, loue, zeale, and constancy. that the false Prophets may be abandoned, and the true Ministers of God be esteemed and embraced as the Ministers of God. Let vs obey them that haue the ouersight of vs, and submit our selues, for they watch ouer our soules, as they that must giue account, that they may doe it with ioy, and not with griefe, for that is vnprofitable for vs, knowing that false Prophets are the enemies to the Crosse of Christ, whose end is damnation, whose God is their belly, and whose glory is their shame, which mind earthly things.

If any man therefore purge himselfe from these, he shall be a vessel of honor, and sanctified, and meet for the Lord. And therefore let euery man pray vnto God, that they may all speak one thing and that there may be no dissensions amongst vs, but we may be knit together.

ther in one minde, and in one iudge-  
ment, so that the glory of God appeare,  
and our Church prosper.

The Prayer against false Prophets, er-  
rors, Schismes, and for increase  
of Christianity.

**F**orasmuch (good Father) as the  
latter times of the world are come  
upon vs, and we are by thy diuine pro-  
vidence, allotted vnto these dangerous  
and euill dayes, wherein, as we haue  
been forgetold, many false prophets and  
peruerse teachers, dreamers of dreams  
and lying Apostles are risen vp: and  
Satan that wicked Serpent hath  
turned himselfe into an Angel of light,  
and his ministers into the forme of thy  
Son Christ, and his Apostles, where-  
by hee endeoureth to continue his  
kingdome, and to hinder the passage of  
thy diuine word, to exalt error, and to  
stop the truth, to confirme vanity, and  
to blemish thy word. And forasmuch  
also good Father, as that man of sinne,  
the son of perdition, heretofore forgetold  
to come, is already come, and hath esta-  
blished his seat of pride, and sendeth a-  
broad his lying ministers to seduce  
such as haue not sufficient taste of thy  
Word, and whom thy grace directeth  
not.



not to be ware of his wicked practises.  
 Grant (O merciful God) that we may  
 through the assistance of thy diuine  
 Spirit, be wise in thee, & so be guided  
 by thee, that the deceiuing deuices of  
 these lying spirits withdraue not our  
 minds, hearts and soules from the true  
 embracing of thy sacred word. Grant  
 O Lord, that we wander not from the  
 path of thy heavenly kingdome, but  
 may constantly and firmly perseuere  
 in thine infallible truth vnto the end,  
 and may banish all errors and shew of  
 falshood, and abide in the vnitie of thy  
 true Church, and Christian religion for  
 euer: let not deceitfull things miscarry  
 vs, let not the craft and subtilty of Sa-  
 tan, nor the hypocriticall habit of hol-  
 nesse, (wherewith many of the children  
 of perdition are clad to deceiue the sim-  
 ple and true of hart) preuaile with vs.  
 Defend vs, good Father, from erron-  
 ious sects, & let vs not in any sort ioyne  
 with the schismes and diuisions of the  
 world: for (good Father) as they are  
 many, so are they in many sorts dange-  
 rous, for they all carry shew of truth,  
 some mixed with the truth, & al of them  
 defended for a truth, in somuch as the  
 truth it selfe is little, yea, least of all  
 maintayned, but suppressed, persecuted,  
 and

and vpbzailed, euen with the titles of  
 error, herelle, falſhood, noueltie, cauſe  
 of tumults, of rebellions, and contempt  
 of Magiſtrates, and ſuch like perfec-  
 tions: which how contrary it is, thou  
 knoweſt. It is hard therefore, vnleſſe  
 thou vouchſafe the light of thy holy  
 Spirit, to diſcerne betwene theſe, and  
 as hard to ſtand without being ſeduced  
 with their ſubtilties: ſend downe  
 therfore thy grace, and direct vs in thy  
 truth, and gather vs together in one  
 ſound profeſſion: enable vs to conceiue  
 aright the things that belong vnto ſal-  
 nation, and keep vs from ſuch as come  
 into the Church in ſheepes clothing,  
 but are inwardly rauening Wolues;  
 which ſpare not thy flocke, but cruelly  
 deuoure thy beloued ſheepe with the  
 poiſon of erroneous doctrine: and root  
 out the tares, cockle, and darnell of er-  
 roz, already ſowne, from the good ſeed  
 of thy word.

And forasmuch (good Father) as the  
 caſe ſtandeth ſo, that who ſo will pro-  
 feſſe thy name, and ſeek to ſanctifie the  
 ſame in a ſincere and a right courſe of  
 liſe, not bending his affections, or yel-  
 ding liking to the wicked courſe of this  
 world (in whoſe proceeding ſtandeth  
 but the ſhadow without the ſubſtanti-  
 all

all fruit of (incerity) cannot swade  
 thozow this bale full of confused cor-  
 ruptions, but he shal fal into the hands  
 of such as carry the titles of Christi-  
 ans, and yet will seeke Antichristianly  
 to oppose themselues against him, with  
 the bitternesse of their vpbraidings, to  
 quaille (if it were possible) and to dis-  
 comfit, nay to seduce euen the faithful  
 from the sincere seruice of thee: & this  
 (deare Father) is dangerous vnto the  
 weake and feeble ones. wherfore giue  
 vs ayd & strength, that we slide not by  
 their slippery practises from a constant  
 perseuerāce in the inuolable truth, but  
 rather may with all willingnesse, not  
 onely lay downe our good, and all na-  
 turall respects, but euen life it selfe, ra-  
 ther than to shew our selues as broken  
 bowes, to start aside with enery blast of  
 vaine doctrine, and thereby be carried  
 away into vanity and error.

And according vnto thy promise,  
 vouchsafe that whensoever any of thy  
 children, for the testimony of their  
 faith in thee, and for their ardent zeale  
 of thy word, shall be apprehended, re-  
 proued, conuicted before Princes or  
 rulers, howsoever vnlearned or vnable  
 they shall be, in respect of deepe litera-  
 ure, or worldly wisdom, thine holy  
 Spirit

Spirit may enlighten their vnderstandings, giue knowledge vnto their hearts, and vtterance vnto their lips, that they may be able to speak and defend thy truth, to the utter confutation of such false teachers as shal withstand the same : and giue them also knowledge and boldnesse, that the high looks, and the thundring threats of the mighty aduersaries dismay them not : so shall thy name be glorified, thy word magnified, and thy poore children sing forth the prayse of thy might and Majesty, with heauenly wisdom in worldly foolishnesse, and in the end be crowned with the diadem of eternall felicity with thy Saints in blisse. Amen.

O Lord increase our faith.

A short Prayer against errors  
and schismes.

**V**Ve humbly pray thee most mercifull Father, in mercy to looke downe vpon the dangerous estate of thy Church, which is much pestered and infected with the suds of error, in so much as it seemeth to be swallowed up of the perillous inundations of sects and schismes, coynd by the subtilties of that wicked one Satan, whose practise is euer from the fall of Adam, to  
Hoy

stop the pure proceedings of the Gospel, by the peruerse workings of darkness. Sanctifie therefore thy children, with thine especiall grace, and manifest thy truth vnto them, that by the light thereof they may know how to shap the way to the true seruice of thee. And les them be able to discern between truth and error, that they may be alwayes freed from heresses, and not be entangled with false doctrine, nor defiled with the loathsome pitch of mans inventions, not being indued with the purity of heauely knowledge: and grant that we may all ioyne together in one truth, wherein we may liue and dye: so in Christ thy sons merits, liue with thee in heauen eternally. Amen.

O Lord increase our faith,

A motion tending to a Prayer, that we may gouerne our selues according to our duties in our callings.

**VV**e often offend all the sort of Our us in this poynt, namely, in good li attributing more vnto our wealth, our king of worldly wisdome, our offices, our places, and high titles, our callings, and our high estates our skill in whatsoeuer Art or faculty, dangers than indeed we ought: for by our good rous. conceit

conceit of any of theſe, we imagine that all good ſucceſſe cometh of our ſelues, inſomuch as the wealthy ſeeme to be ſecure in regard of their abundance in all things, and thinke they haue need of nothing, and therefore ſeldome or neuer fly vnto God for ſuccour but ſeake it in their cheſts.

The politike and wiſe according vnto the world, are careleſſe in the counſell of God, of his directions, and aſſiſtance, becauſe in their generations they are wiſer than the children of light: and ſo deape are they in their own ſelfe iudgement, that it is impoſſible for them to be deceiued. They that haue high, profitable, and honourable offices, which is in this life the greateſt worldly gift that God beſtoweth vpon man, what ſuallereth it if they execute ſuch high places without the due obſeruation of the ſincerity of conſcience violated with corruption and violence towards inferiours, and with cruelty toward ſuch as offend them: Theſe high callings, honourable or profitable offices, will render vnto the abuſers of the ſame, the reward of eternall ignominy in the end.

The baſer ſort of men, ſuch as in their arts, faculties, and manuell occupations,

A ſin:  
cered  
ſcience  
muſt  
accom-  
pany a  
high of-  
fice or  
calling.

tlons, doe exceed other in skill and excellency, they swaxe arrogant, and elevate themselves aboue other, and in their conceits despyse other, yet in the end besot themselves, and fall into miserable contempt, euen of the most base.

With then that these high gifts often times make vs to forget our selues & God, it is good and most expedient for euery man in his calling, to looke vnto the end for which he was called thereunto, and to proceed vnto the performance and execution thereof, according to the commandement of God, in truth in zeale of a good conscience, and in all humilitie and meekenesse, knowing this, that otherwise, our callings will be crossed, and that in iudgment. Saul was worldly wise, and a mighty King and one that stood in the place of high honour and dignity : yet because hee thought his wisdom better than indeed it was, the Lord pulled him down from his kingly Throne, to ignominy and shame. Job was wealthy, yet he was brought to extreme pouerty, to shew the vncertaine estate of rich and wealthy men. Achitophel was wise & politike, in somuch as his counsel was accounted as the Oracle of God, yet because it was not seasoned with the

Too good opinion of our skill in manuell occupations dangerous. Euery man must consider why he was placed in his calling.



truth in the feare of God, it turned to  
 his owne ſhame, and at laſt his coun-  
 ſell being contemned, he hanged him-  
 ſelfe. <sup>2 Sam. 17. 23.</sup> The Iudges that accuſed Su-  
 ſanna falſly, were men of authoritie, yet  
 for that they abuſed their authoritie,  
 they were found worthy of death. De-  
 metrius was a cunning Artiſicer, and  
 vnder colour of his ſkill, & by reaſon of  
 the gaine which he got by the ſame, he  
 was moued to drine others of the ſame  
 myſtery, not hauing the feare of God,  
 not onely to forſake Religion, but to  
 raiſe tumults againſt Danl. So that  
 we ſee that not one of theſe excellent  
 gifts or rare qualities, are of them-  
 ſelues able to comfort or relieue vs, but  
 rather of our ſelues to draw vs into di-  
 uers euils, yea and breed in vs greater  
 inconueniences, then if we were deſti-  
 tute of them. And therefore it beho-  
 ueth euery one of vs to craue the aſſi-  
 ſtance of God, and the direction of his  
 grace, that we may guide our profes-  
 ſions, and vſe his gifts wiſely, reue-  
 rently, and humbly, knowing that it  
 cometh not of our ſelues to perſorme  
 any good in what place or calling ſoe-  
 ner we be, howſoener rich, howſoener  
 glorious, howſoener wiſe, howſoener  
 cunning we are, Without the feare of  
 God

Our  
 calling  
 them-  
 ſelues  
 cannot  
 relieue  
 vs.

God we are yet poore, ignominious,  
foolish and ignorant, and very sott, and  
nothing that we take in hand shal pro-  
sper to the end, howsoever it fare with  
vs for a time.

No cal-  
ling  
without  
the fear  
of God  
profi-  
teth.

We may not shew our selues living,  
who seeke their drasse and akorns, and  
their whole nutriture from the earth,  
never looking vp to the hand that gi-  
neth it, nor to the tree from whence it  
falleth. Wee liue not by bread onely  
that wee sow and reape of the earth:  
we get not our wealth by our owne  
wisdom, but by the prouidence of God,  
by his word, & by his promises, which  
we apprehend and receiue by the hand  
of faith: and therefore must we looke vp  
vnto the hill, from whence cometh  
our helpe. We must flye vnto the Lord,  
who blesseth our wealth, our wisdome  
our authoritie, our knowledge, and our  
occupations: for he setteth in authori-  
ty, and pulleth downe; he giueth wis-  
dome, and besotteth it; he instructeth  
vs in Arts and Sciences, and in our  
occupations, and he blesseth and cur-  
seth vs in them: as we shew our selues  
in duty obedient vnto him, so he shew-  
eth himselfe ready, willing, and able to  
blesse and helpe vs.

It is not enough to be able in some

Pſa. 127  
1, 2, &c.

Verſe 2

meaſure to diſcharge our duty in our offices and callings, but we muſt pray that we may diſcharge the ſame truly, which we cannot do without the bleſſing of God. Except the Lord build the houſe, they labour in vaine that build it. Except the Lord keepe the city, the watchmen ſwake in vaine. All our endeours and labours are to no purpoſe, except the Lord bleſſe the end. It is in vaine for vs to riſe early, and to goe to our reſt late, and in grieve to eat our bread, vneleſſe the Lord giue a bleſſing vnto our labours and ſtudies.

Wherefore let vs repaire vnto our good God with humble hearts in faithfull ſupplications, that he will giue vs ableneſſe to performe our callings ſkilfully and religiously, that in a quiet conſcience wee may eat the fruits of our labours, and ſo proſper in all that we take in hand, that our brethren be neither deceiued by vs, nor our ſelues forced to vſe any vnlawfull thing for our owne releefe, which may offend the Lord.

A Prayer that a man liue vprightly in his calling.

**O** God of al comfort, and giuer of al conſolation, forgive my finnes, cleaue me, and waſh me from all iniquity

quity, which disable me to perform my calling in such sincerity as becometh mee: and through the blood of thy Sonne, purifie my heart, and my imperfections, increase my knowledge and sanctifie mine affections with thy grace, that my sins being forgiven, I may rest in thy fauour; and in thy fauour finde continuall comfort, and be daily blessed with new gifts: that I may be found perfect in my calling, seasoned so with a lively faith in thee, that thy holy Spirit may continually dwell and beare rule in me, and lead me to the due performance of those things which thou requirest to be done in my calling: that all vnnaturall affections being truly mortified, I may only rest in thee, and rely on thee, and be ruled by thee in all things.

Good father, grant that I may take the direct and right course in my vocation to eternall life. In which course consists the inward peace of the soule, which is only delighted in thine immutable truth reuealed by thy Sonne, and left vnto vs in his word and last will. In which his last will and Testament are comprehended all necessary rules, & the sacred discipline, whereby the children are to guide themselves in their

seuerall callings: which directions are comprehended in three principall vertues, by thee bestowed vpon them that seeke them at thy hands in the name of thy Sonne, Faith, Hope, and Loue: which three are so vnited & knit in one, that they dwell al together in thine elect children: and so perfectly direct them through thy grace, that they goe not awry in their callings.

I therefore (good Father) being of mine owne wisdom ignorant, and of mine own power vnable to comprehend the height, the length, and depth of my calling, instantly beseech thee in mercy to behold mee, an vnperfect creature without these vertues, & so adorne me with them, that I may be made perfect in all good works of the spirit, that my bodily labours be not in vaine in thee.

Grant also, that I may toyne with al my travels, labors, afflictions, desires, and endeuors, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlines with godlines, brotherly kindnesse with brotherly kindnesse and loue, that I be not vnfruitfull in my calling, but may acknowledge thy Sonne Christ Iesus, and in him to haue peace of conscience: that I may  
be

be patient in troubles, long-suffering in wrongs, meek in trials, faithfull in expecting help in distresse, reioycing in heart, quieted in minde, in hope to enjoy at thy hands, and in thy good time, whatsoener maketh vnto the true comfort of my soule, and the releefe of my body: that in all truth and inward feeling of thine ayd, my calling may be made perfect, & sealed with the scale of thine owne spiritual approbation. So shal I then vnworthy creature, and all such as thou hast committed to my charge, be directed in the true knowledge of thee, and sustained with things necessary whyles we liue here.

Oh blessed Lord and louing Father, except thou thus direct mee, I cannot stand, but shal fall into many miseries: for no estate, no degree, no calling, office, function, or trade of life, can prosper, or be rightly performed, without thy continuall ayd, direction and providence.

Therefore Lord, guide mee by thy spirit, encreasemy faith, giue me wisdom and ablenesse in all things to execute my calling as I ought: and to the execution thereof, blesse all my members, make them apt and ready instruments to performe their duties, that in

no point I faile in a Christian proceeding therein. And bide in me the nature of flesh and blood, which (vntlesse thou season my passions by thy spirit) will so much the more glory, by how much thou hast exalted me to worldly preferment, and enable me to liue in this world in higher reputation than other men, whereunto flesh and blood is ready to attribute chiefest felicity.

And by that subtil shift Satan many times moueth vs to rely vpon vaine things. And therefore (good Father) vouchsafe to ground al mine affections vpon thy feare, that I be not miscarried in my calling from true obedience vnto thee, without which, neither honour, profit, wealth, wisdom, or any other blessing of thine can stand, reueue or comfort me.

We present therefore, good and gracious Father, with me, and grant that all things that I take in hand, may begin in knowledge, proceed in feare of thee, and end in loue, that my whole course of life may be blessed with good effect, in all my endeuours: that neither mine enemies reioyce at my miseries, the godly be offended at my rashnesse, nor my estate hindred by my foolishnes. Good Lord grant this for thy Sonnes sake. Amen.



A short prayer that a man may liue  
vprightly in his calling.

**L**ORD God almighty, mercifull and  
pure, be pleased in fauour to con-  
sider the weaknesse of man, and so sau-  
etise vs with thy grace, that wee may  
all confesse our sins, and cry to thee for  
pardon: al acknowledge our weaknes,  
and cry to thee for strength: all see our  
ignozance, and come to thee for know-  
ledge how to behaue vs in this mortal  
life in our seueral callings: that thereby  
both thou maist be glorified, our bre-  
thren comforted, & our selues releued:  
that when wee shal be called by thee to  
render an account of our stewardships  
we may be able to stand before thee ac-  
quitted from all that either sin, the de-  
uil, or our corrupt flesh may charge vs  
with, not through our owne deservings  
which in our best endeuors are euill e-  
uermore, but in the merits of thy Son  
Christ, in whom thou art wel pleased.  
Amen. O Lord increase our faith.

A motion to a prayer that we may arme  
our selues to suffer crosses, and before  
call to minde what is to be done  
when affliction commeth.

**E**uery on that walketh aright, shall  
suffer affliction: vnder which title

of affliction, are comprehended all troubles, crosses, and calamities whatsoever, be it poverty, sickness, imprisonments, enemies, losse of goods, slander, banishment, or whatsoever other adversity. And all these or some part of them doe all the children of God especially tast, but in some, although sometime the wicked are touched with them also, in the Lords iudgements: But for the most part, the wicked come not into misfortune like other men, but are lusty and strong, and flourish like green Bay trees, laying by great heaps of riches for their children. And contrariwise, the godly, such as feare God and walk in his wates, such as tremble to sinne, they are pinched with poverty, they are visited with sickness, they are imprisoned, they are persecuted, slandered, and taste of all the peruerse things of the world, according to that saying of Dauid. Many are the troubles of the righteous; but the Lord deliuereth them out of all. He heareth the poore and despiseth not his prisoners. Such as are shut vp in the afflictions of the world, as was Daniel, who was persecuted of Saul, and crossed by his owne son Absolon: as Ioseph, who was imprisoned for his sincerity and continency,

whose

The godly and the wicked are troubled, but in diuers sorts.

The worldly estate of the wicked

The estate of the godly in this life.

Gen. 39

whose hard and ill intreatment is specified, Psal. 105. Jeremy the holy Prophet of God, was likewise imprisoned and battered, fettered and cruelly entreated, for doing the message of God. Daniel, for that he refused to commit idolatry, was cast into the Lions den. Elias was pursued by the wicked ministers of Jezebel, to have bene slain. But let vs marke how the Lord worketh. He willett vs to cal vpon him in the time of trouble, & he will heare vs, and ease vs. So these men cryed vnto the Lord, and he deliuered them out of their distresse. He did not onely deliuer Dauid, but made him a king; he did not onely set Joseph free, but made him chiefe ruler of the Kings household, hee was exalted out of prison to promotion: so were Jeremy, Daniel, Elias, & all Gods children deliuered. We also read of Peter, Paul, & Elias, & many other: the end of whose troubles, are comfortably wrought by the liuing hand of the Lord by prayer. Yet oftentimes the Lord permitteth his children to be most deeply plunged in misery, in such sort that flesh and blood often doubteth whether it be possible that there may be any meane to deliuer them, for wee see that wee sticke fast (as Dauid saith)

Jer. 20.

2:

Dan. 6. 6

The  
Lord  
workes  
for his  
children.  
Psa. 105.  
15.

Pf. 107.  
23.  
Gen. 41  
40.

Prayer  
drawes  
troubles  
to  
a good  
end.  
Pf. 62. 6.

in the deepe mire of trouble, where no  
 stay is, where is no comfort at all, no  
 friend to aid vs, no mean to redeem vs,  
 but the cruel streams & mercilesse wa-  
 ters run as it were ouer our heads: the  
 Lord she weth his children great trou-  
 bles & aduersities, but he turneth vn-  
 to vs again, he reuiveth vs, and taketh  
 vs vp from the deepe of the sea. So did  
 hee helpe the children of Israel, euen  
 thow the red Sea. The story of  
 Gods great goodnes and power there-  
 in is manifest, & comfortable to Gods  
 children, how he fed them in the barren  
 wilderness with bread from heauen,  
 and how he gaue them drink out of the  
 hard rocke. Sampson being ready  
 to dye with thirst, the Lord gaue a  
 fountain of water out of the iawbone  
 of an asse to comfort him. Elias being  
 hungry, had meat sent him from God  
 by a Raven. The Lord can and will, if  
 he see it expedient for vs, make vs bread  
 of stones: he preserueth his children in  
 the furnace of the most cruell fiery tri-  
 al. The children of God walk through  
 fire and water, but the Lord bringeth  
 them into a wealthy place, as hee did  
 Jacob, who came ouer Jordan with  
 his staffe onely, but hee returned very  
 rich. God blesseth his children with  
 good

Ps. 71. 20

Ex. 17. 6

Ps. 14. 8

Exo. 16

Ps. 98. 6

Jud. 15

12

Gods

provi-

dence

in fec-

ding his

children

Ps. 6. 12

Gen. 32

10

good things, and when we begin to  
 shrink through the extremity of our af-  
 flictions, yet he will extend his hand,  
 as he did unto Peter, and will hold vs  
 vp that we perish not in the waters of  
 trouble. Let vs then cast our burthen  
 vpon the Lord, and he shal nourish vs, Pl. 69. 17  
 he will not suffer the righteous to fall  
 for euer. Let vs take vp the crosse, and Pl. 55. 23  
 follow our Master Christ, who hath  
 framed out this progresse before vs, &  
 tasted of the crooked passage of the  
 world. God is our helpe and strength, Pl. 46. 2  
 yea, a present help in trouble: he is rea-  
 dy alwaies to be found, why should we  
 then feare, or be faint hearted, though  
 we fall into misery, as though some  
 strange thing happened vnto vs? Let  
 vs be patient, and wait a while, for it  
 is the way that the godly haue walked  
 before vs, and haue bene comforted  
 Dauid before he was troubled, went  
 awry, he fell from his duty to God, but  
 after he was touched with the crosse  
 of the world for his disobedience, he be-  
 gan to looke backe again from whence  
 hee was slidden, and acknowledged,  
 that it was his sins that had plucked  
 downe Gods anger against him. So  
 hee reformed his heart, and confessed  
 that it was good for him that he was  
 trou-

Afflictio

ona ne-

cessary

meane

to draw

vs to

God.

Afflictio

on an

argu-

ment of

Gods

loue &amp;

continua

al profe-

perity

the co-

trary.

troubled. So let every one of us acknowledge that our miseries are but messengers to reuoke vs from sin, and to keepe vs in awe of our God, who is so loving and merciful, that he will not suffer vs to fall, but will by & by whip vs for our fault: if not, it is an argument that he beginneth to leaue vs to our selues: to fill vs up a greater measure of sinne against the day of vengeance. Thus he suffereth the wicked to swallow in their pleasures, in health, wealth, in friends, in continual prosperity, and to haue as it were all hearts ease in this world: but alas, it is a dangerous slumber wherein they are cast by the heatinesse of sin, wherein they lie fattning in all delights, but at last they come to the euermourning slaughter. And far better were it that they had suffered want instead of wealth, sicknesse instead of health, sorrow instead of joy, paines instead of pleasure, and all misery and affliction instead of their delights in this life, which is but for a moment, rather than to perish, for their pleasure, eternally. But alas, what is this counsel to the wise of the world? it is foolishnesse. I will therefore speake againe to the poore, to the miserable, to the imprisoned, to such as live as though they were already dead,

in

A lowre  
saying  
to se-  
cure  
men.

in regard that the world affordeth them  
 no comfort, and whose life seemeth vn-  
 to thee vnprosperous, a very madnesse,  
 very hell, and an ignominious life. As  
 such I say thus, I would wish them to  
 take their crosses with patience, & fol-  
 low Christ: And let them not feare  
 though the earth be moued, and though  
 the mountaines fall into the midst of the  
 sea, though the waters thereof rage and  
 be troubled, and the mountains shake at  
 the surges of the same, for there is a Ri-  
 uer whose streams shall make them glad,  
 for God is in the midst of it. And therof  
 giueth he the thirsty to drinke, & there-  
 with washeth he away the tears from  
 the eyes of his afflicted children, and  
 poureth abundance of comforts vpon  
 all such as long for his ready helpe: and  
 let them know this, That the poore shal  
 not alwayes be forgotten: the hope of  
 the afflicted shall not perish for euer:  
 the Lord is a refuge for the poore, a re-  
 fuge in the time of trouble: he forget-  
 teth not the complaint of the poore. But  
 for the oppression of the needy, and for  
 the sighes of the poore, I will vp, saith  
 the Lord, and will set at liberty whom  
 the wicked hath imprisoned. The Lord  
 is our rock and our fortresse, it is he that  
 deliuereth vs, he is our strength, let vs  
 trust

Gods  
 fathers  
 ly care  
 of his  
 childre.

Pl. 12. 57

Pl. 18. 2



The  
world  
loueth  
things  
famous,  
& glori-  
ous.  
The  
Lord  
deſpiſe  
ſeeh not  
the poor

truſt in him our ſhield, the horn alſo of  
our ſaluation, & our refuge: he is not as  
the world, who loueth only the glori-  
ous, the rich, & ſuch as are famous in  
the world, & who abhorreth the needy,  
the baſe, the poore & miſerable. But the  
Lord loueth and regardeth, he fauoreth  
and releueth the poore: he hideth not his  
face from him that is in miſery: but  
when he calleth vpon him, he heareth  
him, and releueth him: and how ſoener  
miſerably we be croſſed, let vs be com-  
forted, for the pooreſt that truſt in him  
ſhall eat and be ſatiſfied. They that ſeek  
him ſhall want no manner of thing that  
is good: although for a time we be try-  
ed and caſt downe, and moſt miſerably  
tossed in this cruell world, and though  
we ſeeme to walk thoroꝝ the valley &  
ſhadow of death, let vs not feare, for  
God is with vs, his rod and his ſtaffe  
will comfort vs: he will prepare a table  
for vs in the ſight of ſuch as ſeeme to  
ſay of vs, God hath forgotten them: he  
ſhall annoint our heads with the oile of  
inward comfort: he will fill our cup, and  
our ioy ſhall be full. And although it fal-  
out ſometimes with the godly in this world, that  
when they are afflicted, the wicked,  
nay, ſometime ſuch as carry great co-  
lour of Chriſtianity, are ready to per-  
ſecute.

The  
world  
addeth  
ſorrow  
to him  
that god  
viſiteh.  
Pa. 96

secute them whom the Lord blisseth, &  
 sticke not to adde more sorow vnto  
 their griefe, whom the Lord toucheth  
 with any crosse, it is no new thing: for  
 experience it selfe teacheth it, and it is  
 become a proverbe, that one mischiefe  
 follooweth another, and all troubles  
 come together: and to verifie it, euery  
 euill is made to fall vpon the afflicted  
 man, and the world addeth misery to  
 misery. What then? shall Gods chil-  
 dren dismay at this? God forbid: nay,  
 which is more, we see that if it please  
 God to pull vs downe from prosperity  
 to aduersity, from ability & wealth, to  
 disability and penerty, as many times  
 the most godly are by the hand of God  
 in loue: how doe our ancient friends  
 and familiar acquaintance slide from  
 vs as though they knew vs not? They  
 scoorne to see vs, and they passe by vs  
 nodding the head, saying reprochfully,  
 He trusted in God, but see his misery:  
 and if there be any cause, they will haue  
 a sting at him that is already stricken:  
 and they think it seruice to God, to vex  
 them that are vexed, and to afflict the  
 afflicted. And surely, if without of-  
 fence I may make the comparison, the  
 men of this world may be likened to a  
 company of dogges, who will toyne all  
 toge-

Our  
 deare  
 friends  
 sic from  
 vs in our  
 troubles  
 Ps. 38. 11

The  
whole  
world  
is set a-  
gainst  
the  
godly.

together vpon a peepe car that is stre-  
dy ouer-matched. And so doe the cruell  
men hand in hand loyn together to op-  
presse the oppressed. And therefore all  
such as feare God, arme you against  
troubles; for the whole world is set a-  
gainst you. Are you poyserit? will seeke  
your further misery: are ye slandered?  
it will speake more euill of you: haue  
ye enemies? it will also hate you: are  
ye any way afflicted? it will seek to put  
you vtterly downe. But stand balliant-  
ly, fight a good fight against all these  
crasses, not with the hand of reuenge,  
but with patient abiding: so shal ye find  
rest at the last. Cast all your care vpon

1 Pet. 5. God, for he careth for you; his eyes are  
7. alwayes ouer the righteous, and his ears  
12. continually open vnto their prayers.

12. Judge ye not therefore at the prosper-  
ity of the worldly men, who lye here  
in all pleasure and wantonnesse, nou-  
rishing their hearts as in the day of  
Eph. 5. slaughter, althoughe they seeke to kill  
6. you, and to oppresse you: be patient vnto  
the coming of the Lord, settle your  
hearts, for his coming draweth neere;

They  
that  
suffer  
are  
blessed.

and take the Prophets for an example  
of suffering aduersity, and of long pa-  
tience, who accounted them blessed  
which endured: consider the patience of  
of

of Job, and his misery, & marke what  
 end the Lord made : for assuredly the  
 Lord is very pittifull, and mercifull,  
 who, although sorrow, mourning and  
 teares endure for a night, sendeth joy  
 againe in the morning : although fa-  
 ther, mother, and friends forsake vs,  
 the Lord taketh vs vp : although we  
 may not looke for outward comfort  
 while we lye here, yet let vs suffer af-  
 fliction, let vs sorrow and weepe, let  
 our laughter be turned into mourning  
 and our joy into heavinesse, let vs cast  
 downe our selues before the Lord, and  
 he will lift vs vp. He hath said, I will  
 not forsake thee, nor forsake thee. How soe-  
 uer we fall, we shall not perishe: for the  
 Lord putteth in his hand, and therefore  
 may the poore afflicted build his com-  
 fort vpon his promise, & say, The Lord  
 is my helper, neither will I feare what  
 man can doe vnto me. Hearken yet ye  
 poore children of God, what Dauid  
 saith to comfort you: I haue bin young  
 and now am old, yet saw I neuer the  
 righteous forsaken, nor their children  
 to beg their bread. Hath not God chosen  
 the poore in this world that they should  
 be rich in faith, and heires of the king-  
 dome which he promised to them that  
 loue him: Wherefore let them that suf-  
 fer

Jam. 4

9.10.

Heb. 13

5.

Psa. 37.

24. v. 6

Psa. 37.

25.

fer according to the will of God, com-  
mit their souls to him in wel doing, as  
vnto a faithfull Creator. And reioyce  
1 Pet. 4. 19 yee inasmuch as yee are partakers of  
verse 13 Christs suffering, that when his glory  
shall appeare, yee may be glad and re-  
ioyce. In the mean time, let vs repaire  
vnto him in prayer.

A very necessary prayer in time of  
troubles, crosses, and  
afflictions.

**O** Lord God, my most louing Fa-  
ther and Creator, who of thy  
franke and free fauour hast called mee  
into this world, and placed mee in the  
same, when I wandred as a poore pil-  
grim, a miserable and distressed wretch  
for whom thou heretofore hast vouch-  
safed to prouide things necessary and  
expedient, and hast also giuen me pro-  
perous and gracious successe in my  
proceedings: But of late my sins haue  
made a separation betweene thy fauor  
and my necessity, insomuch as I now  
feele thy heauy hand of iudgement,  
wherein I am bereaued of some of thy  
wonted comforts, insomuch as it seem-  
eth that thou settest thy self as it were  
against me: but alas, what am I earth  
and ashes, that thou shouldest contend  
with

With mee let it rather please thee (good  
father) to refresh me with the timely  
showres and pleasant dew of thy lo-  
ning assistance, that where I am now  
low, I may be exalted to thy protecti-  
on: being poore, I may be enabled to  
live: being base, of little or no credit  
in the world, I may be beloued and  
embraced, and comforted of thee: be-  
hold my pouerty, consider mine affli-  
ction, and weigh my miseries: For in-  
numerable troubles haue compassed  
me, my sinnes haue taken such hold vp-  
on me, that I am not able to looke vp:  
O let it please thee (good father) to  
deliuer mee, make haste (O Lord) to  
relieve mee, though I be poore and nee-  
dy: O thinke thou on me, thou art my  
helper and deliuerer, oh make no long  
tarrying. Oh my God, why hast thou  
forgotten me? thou art the God of my  
strength, why hast thou put me away?  
O my God) why sleepest thou? and  
wake, be not farre off for ever, where-  
fore hidest thou thy face, and forgettest  
my misery and affliction? my soule is  
beaten downe, I haue no ayd, no com-  
fort, all my consolation is come to an  
end, therefore rise vp, and succour mee,  
rise vp, O my helper, rise vp, O my ca-  
stle, rise vp, O my refuge, rise vp and  
restore

restore me again, thou God of my comfort, thou rocke and my fortress, my strength, my shield, the hope also of my saluation, and my refuge.

Thou hast promised to be a refuge for the poore, a refuge in due time, euen in affliction: I am poore and in misery, helpe me, for vaine is the helpe of man. They that know thy name will trust in thee, for thou neuer failest them that trust in thee. The poore shall not alwayes be forgotten, the hope of the afflicted shall not perish for euer. Thou hast promised to blesse our victuals, and to satisfie the poore with bread. Innumerable are thy mercies, and that my soule knoweth right well, and I thirst after thee in a barren and dry land: I wait thy rescue in this miserable time, wherein there is no comfort: but thou upholdest them that fall, thou releuest all that are ready to perish, and therefore doe the eyes of all wait on thee, and thou givest vs all meat in due season: open thine hand, and fill vs with thy blessings. Diuide the red sea of this cruell, enill, and hard world, that wee may passe thorow our dayes without danger, satisfied with euery good thing: open the hard rocke, & giue vs the water of comfort to drink, send  
vs



vs the Spanna of thy loue and ready helpe, that we may be filled with all good things: stand in the gap between vs and our aduersaries, that our enemies appesse vs not. Increase the oile and meale of our stocke and store, that we may haue sufficient not only to feed and cloath vs, but to releaue the poore children, and to pay what we owe vnto al men, that we owe nothing to any man but good will. Great art thou (oh God) and great is thy power, yea, thy wisdome and prouidence is infinite, and past finding out: worke therefore (good father) worke for me the poore wretched creature, that haue no meane to helpe or releaue my selfe. Helpe thou me (O my God) that I may say and confesse, I sought my God, and hee heard me, and deliuered me out of all my troubles.

Oh turne thee (good father) turne thee towards me, and haue mercy vpon me, for vnesse thou hold me vp, I shall fall; vnesse thou stay me, I shall be overthorne; and vnesse thou releaue me, I shall utterly perish.

It was thou that raisedst me from my Mothers breast vnto this estate wherein I am, and thou canst preserue me, saue me, and hold me vp for ever:

yea (good God) I: when I by experi-  
 ence, can ſing of thy goodneſſe, yea, the  
 goodneſſe of the Lord endureth for  
 euer, the mercies of the Lord endure for  
 euer, the loue of the Lord endureth for  
 euer, the power of the Lord endureth  
 for euer, yea, the willingneſſe and the  
 readineſſe of the Lord to releaue the  
 afflicted, endureth for euer: yea, let all  
 ſuch as heretofore haue bene dull of  
 beleeſe, now ſee and conſider, that great  
 is the God of Abraham, of Iſaak, and  
 of Iacob, yea, our God, the God of all  
 the beleeuers, whoſe hand is mighty to  
 ſaue, his mercies infinite, his loue won-  
 derful, his prouidence paſt finding out:  
 when ſorrow commeth in the evening  
 thou Lord ſendeſt joy againe in the  
 morning: when I am in need, thou  
 releaueſt mee; when I am in danger,  
 thou comforteſt mee; when I am ſicke,  
 thou makeſt my bed, and cureſt my  
 diſeaſe. when haue I come unto thee,  
 and haue bene reſected? Neuer hath  
 my complaint bene put backe, but lo-  
 uingly heard, and my petitions gran-  
 ted, ſo that I reſt aſſured of thy conti-  
 nuall helpe. I am forced (good Father)  
 to ſeek thee daily, and thou offerſt thy  
 ſelfe daily to be found, whenſoener I  
 ſeek I finde thee, in my houſe, in the  
 fields,

fields, in the Temple, and in the high way: whatsoeuer I doe, thou art with me, whether I eat or drinke, whether I sleepe or wake, goe or ride, read, meditate, or pray, thou art euer with me: wheresoeuer I am, or whatsoeuer I do, I feele some measure of thy mercies and lone. If I be oppressed, thou defendest me; if I be envied, thou guardest me; if I hunger, thou feedest me; whatsoeuer I want, thou giuest me. Oh continue this thy louing kindness towards me for euer, that all the world may see thy power, thy mercy, and thy lone, wherein thou hast not failed me, and euen mine enemies shall see that thy mercies endure for euer.

. O Lord increase our faith.

A most effectfull Prayer to be said (to their great comfort) of such as are most grievously afflicted, euen in patient waiting the Lords leisure,

**O** most gracious God and louing Father in Iesus Christ, be vnto me a louing and relouing father in him, and in him, and by him, and for him, receiue my prayers, and let the spi-

rit of sanctification season my heart &  
 soule, my will and mine affections, that  
 my prayers vnto thee, and my praises  
 of thee in thy behest may appease thy  
 wrath and redeme thy favor, and pre-  
 sente thy loue, wherein I knowe to life  
 and liberty, and rest and peace, and ful-  
 nest of all good things, the true top of  
 my spirit, that word peace of my consci-  
 ence, and a full plenty of all inward and  
 outward release. And although, good  
 father, my heart is not so flexible, nor  
 my will so ready, but that I am forced  
 still to confesse mine vnaptnesse to re-  
 ceine the inpression of thy word, & still  
 vnwilling & vnready to performe any  
 good duty vnto thee: yet Lord, when  
 thy blessed Comforter commeth, when  
 thy sacred Spirit possesseth my spirit,  
 then good father I beginne to under-  
 stand then I beginne to desire to come  
 vnto thee, and then can I call thee truly  
 father, not so by my tongue only, but  
 euen with heart and full assurance and  
 consent. Then can I open my lips:  
 and then doth my heart begin to leape  
 forioy at thy presence. And therefore  
 good father, let that blessed guest, thy  
 Spirit, the Holy Ghost, come and re-  
 maine with me, let it come and be my  
 continuall comforter, let it come and  
 teach

teach me how & what to beleue, how  
to hope, & how to spend my wayes, and  
my workes, & my words right, to thy  
glory and my soules comfort in Iesus  
Christ, by whom, in whom, and for  
whom thou dost all good, and giuest all  
graces, & bringest al comforts vnto thy  
children. By him I beleue to be heard,  
and by him I am assured in thy mercy  
to be saved, and for whose sake I do as-  
sure my selfe to enioy even here all things  
necessary for this lifes maintenance.  
For thou hast promised, who neuer  
breakest thy word, that thou wilt nei-  
ther forsake nor forsake such as are in  
Christ Iesus, such as make true vse  
of his death, and beleue his word, and  
patiently vndergoe his crosse. So such  
thou hast promised endlesse blessings,  
perpetuall comforts, the entrance euen  
in this life into the topes of heauen:  
and while they liue in this mortal body  
the necessary things of this world. Oh  
the happinesse of thy children is un-  
speakable: and yet Lord, they are in  
this world many times, as if thou  
hadst no delight in them, as though  
thou hadst no regard of them; yea, as  
though thou hadst utterly forsaken  
them.

And yet howsoever the world de-

meth of them, thou art yet theirs, and they are thine: thou mayest seeme to be hidden from the eyes of our hope for a time, and we may be in misery, and cry for mercy, we may be beclouded with the weaknesse of our owne defor- med nature, and not be able to compre- hend thy wisdom. in trying vs: and therefore cannot without waivering looke for timely deliuey. But howso- euer thou seemest to be farre off when we need thy helpe, though we cry and thou seeme not to heare, thou art nere unto vs, and thou still beholdest vs, and ere we wist, thou becommest our Re- deemer; and ere we are aware, thou thewest thy selfe a most sure helper; though thou seeme to take in thy hel- ping hand, because our fraile faith can- not alwayes see thee really working, yet thy hand is still extended, and still ready, and still full of blessings, even of corporall blessings, and thou still pow- rest them out vpon vs. Thou Lord hast a rich treasure full of gold and siluer, thou hast a great ward-robe ful of gar- ments, thou hast a plentifull store- house ful of come, and wine, and oile: out of these thou bringest forth infinite good things, and makest many rich with the plenty thereof, and thou cloa-  
thest

these euen Kings with royall robes,  
and couerest the poore with sufficien-  
cy. Thou feedest Princes with dain-  
ties, and the poore, trusting in thee, beg  
not their bread of men. So bountifull  
art thou (Oh Father) that none  
that come vnto thee faithfully, bring-  
ing onely faith and assurance of thy  
loue in Christ Iesus, goeth from thee  
empty; none asketh and receiveth  
not, if they aske faithfully according  
to thy word. Yet Lord, such is our  
weaknesse, that we receiue not im-  
mediately some things we aske, in our  
conceit, euen then most expedient to be  
receiued. But we are not wise in the  
things we thinke fit for vs, neither  
know we when to receiue: time con-  
uenient for vs. And therfore, whether  
thou tarry long or come quickly, it is  
best for vs, howsoeuer flesh and blood,  
the blinde suters for things necessary,  
doe seeme to grudge at thy tarrying  
long, and with-holding thy help. Giue  
me strength and patience to wait still,  
yea though my miseries increase when  
I pray for decrease, though want con-  
tinue when I wish for wealth, though  
warre and enemies rise against mee  
when I pray for peace: and though all  
things seeme to befall contrary to my



deſires, let me yet wait with good will  
 thy fatherly will, let mee tarry thy lei-  
 ſure, and wait thine acceptable time,  
 knowing that thou haſt promiſed it,  
 and thy promiſes are alwaies truly  
 performed. And therfore Lord, I betake  
 me only to thy mercies, and reſt onely  
 vpon thy providence wherein thou fore-  
 knoweſt all things, and fore-ſeeſt all  
 times to come, & what they will bring,  
 good or euill, namely, comfort or ca-  
 lamity, wealth or want, proſperity or  
 aduerſity, life or death, all which are  
 to me merely vnknowne, altogether  
 vnſcene, and neuer conſidered till it  
 come, neuer felt till it fall, ſo blinde is  
 fleſh, ſo fooliſh is nature, and I fraile  
 fleſh blinde and fooliſh, doe humbly en-  
 treat thee, to giue me therfore grace,  
 neuer to giue ouer praying vnto thee,  
 that whatſoener thou fore-ſeeſt to hang  
 ouer mine head, whatſoener thou knoweſt  
 will come, either for me or againſt  
 mee, to my comfort or croſſe, turne it to  
 my good : for to them that feare thee,  
 all things turne to their conſolation, al  
 things fall out to the beſt to them that  
 depend on thee. Oh I depend on thee,  
 Lord make me ſtil faithfully to depend  
 on thee. And although I may not ſay,  
 Come now, or Doe this or that, this way

or that way, yet good Father, consider  
in time, and help in time, lest I be con-  
founded befoze thy helps come, for  
I haue no meanes but such as thou  
railest in thy prouidence of mere  
loue, and I am yet ignorant of mine  
o'wne knowledge, how farre to depend  
vpon thy meanes: and therefore Lord  
both giue meanes to support mee in-  
wardly and outwardly, and meanes to  
vse thy meanes, as may most glorifie  
thee and comfort mee: for vlesse thou  
maue the meanes, and afford the true  
vse of the meanes, thy meanes may  
moue me to euill and not to good: as  
riches both a meane to releue him that  
hath them, and them that want, may  
withont the true vse bring euill vpon  
him that abuseth them. But the very  
Rauen, a deuouring bird, was a mean  
blesed to feed Elias. May Lord, thou  
workest also and often against meane,  
as in stopping the Lions mouths, that  
they touched not Daniel, being in hu-  
mane reason the meanes to deuoure  
him. The force of the fire that was or-  
dained to consume the three children,  
was by thee taken away towards  
them, and much increased towards  
their executioners.

So that I Lord do confesse, that all  
things

things succed to the best towards  
thine. The falling of Ioseph, the false  
accusation of Hulanna, Shimeis rais-  
ing on Dauid, and whatsoeuer falleth  
on the faithfull, turneth to their good.  
Oh the incomprehensible depth of thy  
wisdom, and the vnrresistable power  
of thy Hatelty. Thy goodnes oh Lord  
endureth for euer, and thy mercies to-  
wards vs continue yet daily, helpe me,  
oh helpe me in time conuenient, for I  
will yet waite.

Oh Lord increase and strengthen my  
faith that I faint not:

A short prayer in crosses, troubles,  
and afflictions.

Oh Father, full of mercy and loue  
in Iesus Christ, haue compassion  
vpon mee, whom thou hast touched  
with thy hand of correction. Thou  
hast found me out in my sinnes, and  
beaten mee, thy hand lyeth heauy vpon  
mee, I am not able to sustaine the bur-  
den of my miseries, I cannot but  
faint in my distresses, and runne to  
and fro for helpe: but loe, oh Lord, my  
crosses increase, and thy anger I can-  
not beare: wherefore good Father in  
Christ, haue compassion vpon mee, re-  
com-

comfort me againe, be pleased with me:  
and take thy heauy displeasure from  
me: and though my finnes haue deser-  
ued more than I can beare, the merits  
of thy Son are greater than my sins:  
and therefore for his sake come againe  
in loue, and by thy mercy and power  
repaire my decayes, relieue my wants,  
and cure my diseases, speake the word  
and it shall bee done, all things obey  
thy voice, wherfore bleesse thy creatures  
al to my vse, that I may haue them all  
in this life blessed vnto me, and I bles-  
sed by thee in Christ. Amen.

O Lord increase our faith.

A motion to a thanksgiuing in  
the morning.

**I**t is a necessary thing, while we  
liue here, that we should be continua-  
ally exercised in a due contemplati-  
on of Gods merites towards vs, and  
there is no time but necessarily admitti-  
streth vnto vs great and daily occasi-  
ons to celebrate the name of the Lord.

If we looke into the day, wherinto  
we enter rising out of our beds, a thou-  
sand things open themselves vnto the  
view of our eyes, whose glorie & beauti-

to put vs in mind of our far-surpaſſing  
glory to come, as alſo of our frailty, &  
ſignifying preſent. For, what are we  
of our ſelues, in regard of the flowers  
of the field, whoſe beauty and hue may  
make vs bluſh, and indeed to tremble,  
in reſpect of our caſuall and ſhort con=  
tinuance here, had we not a certaine  
aſſurance of a more glorious eſtate to  
come? For, as we ſee the moſt ſweet and  
fragrant flowers quickly to fade, as to  
grow in the morning gay, and in the  
euening cut downe and withered, and  
al ocher things to come ſpeedily to their  
end: euen ſuch is our eſtate, if we con=  
ſider the vncertainty of our dayes,  
which ſhould ſoone haue an end, did  
not the mercies of the Lord, and his  
comfortable hand conduct vs, and hold  
vs vp.

For let vs conſider how the want of  
our daily ſleepe doth annoy vs: who  
can forbear ſleep one weeke? Nay, for  
leſſe while? what thing is more tedious  
and iriſome to the body, than the want  
of daily reſt? and what comforteth it  
more than the daily uſe and enioying  
thereof? And what are we, being pos=  
ſeſſed with heauines and diſeaſes of  
the body, and when we are caſt into  
a dead ſleepe, are we not as dead men?  
whose

A reſe=  
blance  
of the  
eſtate  
of many  
life.

Whose memory, hearing, seeing, and all other senses are cleane gone: Wherein we are seperated (as it were) from God and the world, we can neither thinke on God or good things, we cannot doe any thing whereby to defend our selues from the least danger.

Let vs therefore this morning recount the great fauour of our good **G O D** towards vs, wherein euen this night he hath preserved vs from many calamities, whereof there are many kinds, by thieves & robbers, by fire, by sudden sicknesses. Yea, death seemeth to haue a hand fixed vpon vs, which might easily haue dispatched vs this night, had not God prevented vs, whose continual help is so ready, that enery morning both witnesseth his loue. Let vs therefore reverently fall down, and giue him con- digne thanks for all his louing kindnesse towards vs: Yea, early now this morning, let vs shew forth the louing kindnesse of the Lord, Psal. 2. 2.

Wee should in the morning recount Gods blessings in the night past.

What our duty is toward God in the morning.

### The thanksgiving in the morning.

**O** Lord, I will praise thy name, early now this morning will I glorifie thee, who by thy louing protection

tion hast so guarded mee, that no euill hath taken hold of me this night.

O most high, mighty and fauourable God, the day is thine, and the night is thine: thou hast framed the day for vs to trauel in, and the night thou hast appointed for vs to rest in. I giue thee most humble & vnfained thanks good father, for thine vspeakable mercies who hast not only giuen me my comfortabie rest this night past, but also hast kept me, as it were, vnder the shadow of thy wings, euen as the apple of thine owne eye: and had I not bene defended by thee, innumerable dangers had ouertaken me. If thou hadst not raised me vp this morning, I should nothau beene able to rise, but haue perished in my bed. O great is thy mercy toward mee, farre surpassing my deserts, for it is thy hand (good father) that hath this night preserved me from perishing. Therefore lift I vp mine eyes euen to the heauens, from whence I haue obtained this safety. Yea, betimes in the morning I will call vpon thee, that thy mercy may euermore preserve & overshadow me, that no euill either of soule or body hurt mee: and grant that thy most sacred protection may alwayes preuent all the secret and open euills which



which hang ouer my head.

Giue me thy Spirit of wisdome and reuelation this morning, that I may know thee, and serue thee. Lighten the eyes of my vnderstanding, that I may know thy will, and according vnto the same, frame all mine actions this day: and grant also, that I may find how excellent thou art in thy power, how sweet thou art in thy mercies, and in performing thy promises, wherein thou continually workest, to the comfort, defence and reliefe of all such as come vnto thee.

○ Lord increase our faith.

A motion to an euening prayer.

**T**he day being now past, and the light of the Sunne being ouershadowed with darknesse; let vs consider, that euen so there will come the day wherein the light of our bodily eyes shall be shut vp, not for a night, as in the bed through a sumber, but vntill the appearance of Christ in his glory, comming to iudgement.

Agodly consideration in the entrance of the euening.

And forasmuch as all things for the most part at this time betake them to their rest, and man is limited this time to

The night is ordained for the rest of man.

A conſideration of our eſtate in the night, with a godly reſolution whē we ſhall vp our eyes to reſt.

How the childre of God betake them to their reſt in the night.

to ceaſe from his labours, it is our duties eſpecially to betake vs vnto the gracious protection of our good God, ſubmitting vs, our bodies and ſoules, to his tuition: and if it be his pleaſure to touch vs this night with the finger of death, we may be ſo readily prepared that we be not taken at vnawares, but that we may haue the light of the lamp of a faithfull expectation of that bleſſed houre, burning continually in our hearts, which may awaken vs out of the deadly ſlumber of ſecurity, whereby otherwiſe, wee ſhall be ſo darkned, that wee ſhall periſh, not onely in our beds for a time, but in our ſoules and bodies for ener. And ſurely in this danger ſhall we ſleepe, unleſſe wee betake vs into the hands of God when we go to bed. It is matter of great moment, little regarded of worldly men: but the children of God far otherwiſe betake themſelues to their corporall reſt, for they commend themſelues to GOD in prayer, and account their ſleepe an image of their death, and their bed they enter into as into their grane, and in the morning when the Sun and light appeareth, they take a new occaſion, when they riſe to contemplate of the celeftial and eternall light, glorifying the

the name of God, for his most gracious protection.

And therefore arise now all ye servants of the Lord, cry out in the night powze out your hearts like water, before the face of our living God.

The prayer for the euening.

**I** Thanke thee (good God and most mercifull Father) whose prouidence reacheth vnto the least of thy creatures, and thy fauor and loue alwayes wait vpon thy children to preserve them: thou hast extended thy sacred comforts towards me this day, thou hast giuen me all things necessary, and hast suffered none euill to annoy me: & by thy mighty working I haue passed this day, and am now come to the end thereof, entering into the dark and lothesome night, wherein many dangers lurk and lye secretly hidden, to vex thy children, if thou preuent them not in thy wisdom and loue. Haue regard therefore (good Father) vnto me, who am fraile, & soone fall into many things offensive vnto thy Maiessty: and the night is often polluted with many sins, insomuch as I cannot but accuse my selfe before thee, that my sleepe cannot

not be iuſtified to be pure, but euen therein by dreames, phantaſſes of the fleſh, and many vaine temptations, I am often moued to that which thou loatheſt, and can in no wiſe then perſorme what thou loueſt.

Sith therefore (my good Father) that I through my ſins deſerue no fauour, but puniſhment, I appeale vnto thy mercy in Chriſt, beſeeching thee for his ſake to anoint the eyes of my hart with the oyle of thy grace, that though the naturall man ſlumber, & in ſlumbering fall a way by weakneſſe, yet my ſoule may be reſreſhed this night with diligent watchfulneſſe, leſt that the aduerſary ſowing therein the tares of temptation, I gine conſent to ſinne, and ſo endanger both body and ſoule by my negligence. Good Father, pardon my ſinnes, for thy names ſake, be merciful vnto me, receiue me this night into thy cuſtody & ſafe protection, let thy grace comfort me, and let thy continual fauor defend me from all perils: and in thy lone bouchſafe me ſuch comfortable reſt as thou ſhalt ſee expedient for the reſreſhment & preſeruation of the health of my body, which elle cannot but wax feeble, and be made ſubject to ſuch infirmities, as I ſhall not be able to ex-  
cure.

cutt my duty vnto thee, nor my vocati-  
on in the world.

In thy name, therefore good father,  
I yeeld my selfe vnto my rest, wherein  
let thy holy spirit keepe the doore of my  
heart, and thy holy Angels attend  
about my bed for my safety, for Christ  
Jesus thy deare Son's merits Amen.

O Lord increase our faith,

The conclusion of the  
Booke.

**H**aving attained, through the di-  
uine assistance of my good God,  
vnto the end of this my poore triall,  
I cannot but conclude with an earnest  
entreaty of all such as comēt heauen;  
that they will in this standing house  
of the body call continually to minde  
the absolute end of their calling,  
which principally tendereth vnto the  
finishing of the iourney and pilgrimage  
of this life, in all godlinesse, faith,  
zeale, and ardent loue of that heauenly  
mansions, which so farre excelleth this  
earthly tabernacle, as the purest gold  
exceedeth the filthiest and most loath-  
some dirt and dung of the earth, as the  
sweetest hony passeth in sweetness the  
most

most bitter gall: and happy is that man, that soonest attaines to the enioyng thereof, but in part, that is, either in this life, through the quietnes of conscience in our Christ, or being departed hence, hath the fruition therof in Spirit, expecting the comming of that great Iudge, when soule and body shall enioy the same at full. Oh let vs all therefore, in a'l godly swarchfulness, in this our pilgrimage which shortly shall haue end, haue due regard vnto our walking, that we walke not awry. Let vs daily examine our selues and consider with iudgement, that we shall al appeare befoze that high Iudge, from whom no step of our walking shal be hidden, and whom soeuer he shal finde halting or walking awry, hee will bereaue of that most sweet hauiens of rest. If I should discourse of the comforts which shall be shewed vnto such as walk the progresse of this life, and end the same as they ought, and as they are commanded: alas, I am as vnable, nay, there is no tongue of man or Angell can nearer declare the depth of the sweetnesse thereof, than I am able to number the stars of the firmament, the excellency therof is such, and so vspeakable, as no heart is a-

ble

ble to comprehend or conceiue the same: but let this satisfie al curious conceits that our heavenly mansion, our euerslasting tabernacle, that our spirituall inheritance is such, and so full fraught with such variety of ioy, with such unspeakable comforts, with such endlesse felicity and surpassing glozy, yea, such is the fulnesse of all spirituall contentation there, that we shall not couet to see more, the eare desire to heare more, the body haue will to feele more, nor the heare thirst to conceiue more, than wee shall there for euermore enjoy, howsoever they are now, whilst we are in the flesh, farre removed from our grosse conceits, and enery report of them seemeth darke vnto our senses, vntill our al-sufficient God, our Christ, and our Saniour shal himselfe appeare againe in the clouds: then shal our vnderstandings be opened, then shal our senses be lightned, and then shal we most plainly see, euidently perceiue, & to our absolute comfort tast of the fulnesse thereof, yea then shal we see our God face to face, when there shal bee an end of al our trauels, of all our toyle, of all our carke, care, feare, trouble, and irkesome passage: then shal wee hunger no more, thirst no more, then shall



shall we need no friend, nor feare any  
foe, then shall we that are here now in  
pysion, be set at liberty, and wees that  
are vpesled downe with misery, shall be  
raised vp to comfort: yea, then shall be  
an end of all things that now discom-  
fort vs. Oh let vs therefore be euer  
thankfull vnto our God, that hath not  
only provided these endles loyes for vs  
but hath also laid out the way therun-  
to, and giuen vs his owne hand to lead  
vs, yea, himselte to conduct vs vnto  
the same. Let vs without ceasing ther-  
fore pray vnto him, & let vs be alwayes  
in good comfort in him: yea, let vs  
groane in our heartts, with most lon-  
ging expectation, for the appearing of  
him: hat shall deliuer vs, and free vs  
from dangers, and settle vs in these  
loyes. And let vs cut off all lets and  
impediments, how nuer or deere soeuer  
they be vnto vs, whether it be the  
eye, the hand, or the foot, let vs cast  
away all excuses, wife, chyldren, lands,  
goods, gold and siluer, honours, dig-  
nities, yea, let not life it selfe be deere  
vnto vs, if it seme to hinder vs from a  
spedy passage vnto our God, knowing  
that so long as we are here in this  
earthly house, our estate is miserable,  
our passage dangerous, our pleasures  
perilous.

perilous, and we wander as wretches  
thorow many miseries.

We are here but as in a strange coun-  
trej, farre off from our owne home,  
wherunto we must endenoe to attain  
in all simplicity, carrying onely with  
vs, as our staffe to stay vs vp, the me-  
rits of our Christ, and for our defence  
here, the sword of the Spirit, whereby  
we shal be able to walk thorow all the  
perils and dangers, yea, the fire and  
water, thorow which we are to passe.  
Let vs expect, yea, and wish with joy  
that most happy day, wherein that sweet  
Trumpet of our saining Chast shall  
sound out to call vs : let vs hearken  
for it continually, and let vs thinke it  
will sound to morrow. Then to mor-  
row shall be our merry day, for then to  
morrow shall we meet our God, that  
will carry vs home with him, that in  
body and soule we may dwell with  
him for evermore. Oh come Lord Je-  
su, come quickly, and let all the people  
of God say, Amen.

### DEVT. 12. 9.

We are not yet come to the rest and in-  
heritance which the Lord our God  
givech us,

# A Table of the Contents of *this Booke.*

<b>A</b> Godly aduertisement.	Pag. 1
A Motiue to thankiulnesse to God for giuing vs King Charles, to pray for his prosperitie.	pag. 12
A prayer and thanksgiuing to God for the prosperity of our King.	pag. 28
A motion to prayer, that God by his holy Spirit will teach vs how to pray,	pag. 32
A prayer for the ayde of Gods Spirit.	pag. 34
A motion to prayer for the forgiuenesse of our finnes.	pag. 36
A confession of finnes, with a prayer for forgiuenesse, and for faith and zeale to pray.	pag. 42
Another prayer for the forgiuenesse of finnes.	pag. 49
A short prayer for the forgiuenesse of finnes.	pag. 53
A motion to a prayer tending to the obtainning of true mortification.	pag. 55
A prayer for mortification.	pag. 63
Another short prayer for mortification	pag. 67
A motion to prayer, tending to the obtai-	



## *The Table.*

- obtaining of the kingdome of God. pag. 69
- The prayer for the Kingdome of God. pag. 73
- A short prayer for the obtaining of the Kingdome of God. pag. 77
- A necessary motion to a praier tending to the comfort of the Church of Christ. pag. 78
- The prayer for the Church of God. pag. 90
- A prayer for the Church of Christ. pag. 93
- A motion to prayer, wherein the soule must arme it selfe against danger of the time. pag. 96
- The prayer against false Prophets. pag. 114
- A short prayer against errours and schismes. pag. 116
- A motion tending to a prayer, that we may gouerne our selues according to our duties in our callings. pag. 117
- The prayer that a man may liue vp-rightly in his calling pag. 122
- A short prayer that a man may liue vp-rightly in his calling. pag. 127
- A motion to a prayer that we may arme our selues to suffer crosses. pag. 133
- A

*The Table*

A very necessary prayer in time of troubles, pag 138

A most effectuall prayer to bee said of  
such as are most grievously afflicted, pag 144

A short prayer in crosses, troubles and  
afflictions, pag 150

A motion to a thanksgiving in the mor-  
ning, pag 151

The thanksgiving in the mornig, pag 153

A motion to an Evening prayer, pag 155

The prayer for the evening, pag 157

The conclusion of the Booke, pag 159



**FINIS**

*Joseph Holloway*

1715



